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AUGUST 1957



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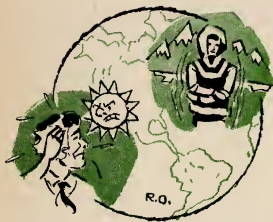


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by Dr. Franklin S. Harris, Jr.



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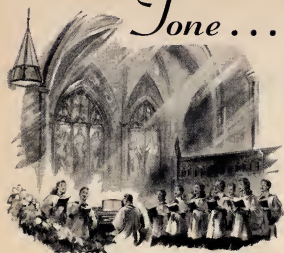


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# THESE TIMES

## Disarmament

by Dr. G. Homer Durham

VICE PRESIDENT, UNIVERSITY OF UTAH

IN THE TWELFTH year of the atomic age (1957) the world was aware that three nations had developed and tested the H-bomb: the United States of America, the Union of Socialist Soviet Republics, and, in 1957, the United Kingdom.

By June 1957 the United Kingdom had exploded at least three such weapons. A disarmament conference had been in process in London since the preceding March. The principal participants in the conference were the three H-bomb powers, plus Canada and France. With "ultimate weapons" in the hands of two great English-speaking powers, the USA and the UK, a rather different complexion was evident in world affairs. What are the new situations? Disarmament has been much in the news. The pressure of military policy upon taxes has been a factor. But for the US, for example, to disarm merely for reasons of reducing taxes could prove to be fatuous. An important crossroads in policy is before the world.

1. The previous record on disarmament is not promising. In 1921-1922 following the Washington naval conferences and subsequent treaties, the USA sank major portions of its then strategic fleet in the effort to re-accommodate the world to the situation after World War I. As the US, UK, France, and Italy reduced their fleets, the Japanese were permitted (under the Washington treaties) to gain control of Chinese-Pacific waters, which ultimately contributed to World War II and Pearl Harbor. The League of Nations, meanwhile, busied itself with disarmament. Discussions were intense in the early twenties. At Locarno in 1926, the British and French opened the door to German rearmament. The League Disarmament Conference, which had continued since the League's beginning, became quiescent in 1931—thirteen years after the 1918 armistice. In 1936, a re-armed Germany under Adolf Hitler reoccupied the Rhineland, demilitarized by the peace treaties of 1919, and World War II's European theater went into dress rehearsal. The warning and

point for us today is that in 1930, a time period corresponding to the distance 1957 stands from 1945, the prospects at Geneva for world disarmament at the sessions that year seemed imminent. Yet, within four years, Italy attacked Ethiopia; within five years Germany re-occupied the Rhine; the macrocosm of World War II was being fought in Spain; and the holocaust of airpower was about to begin in earnest. Is public opinion and hope to be dashed again?

2. The signs in 1957 are that the western allies are not going to be foolish; to invite attack or trouble by sweeping disarmament.

3. As the talks got under way in March 1957 (i.e. "resumed"—for they "began" in 1946), the British went ahead with their H-bomb tests. It is apparent from these tests that the British are a power to be reckoned with, despite the loss in population of hundreds of millions to whom they have granted independence since 1945, and with resultant loss of territorial control.

4. General Norstad, US commander of NATO, made a statement to the effect that there were in existence approximately 250 bases throughout the world from which the Soviets could suffer damage if they threatened a breach of the peace. To understand the import of this set of facts, Americans must put themselves in the position of imagining that there are 250 bases in operation (which there are not) from which the Soviet Union and its allies could attack the United States.

5. One of the US-based territories, South Korea, contains several such bases virtually adjacent to Russian territory. In June 1957 it was announced (despite the disarmament talks in London) that the "UN Forces" in South Korea (700,000 ROK troops, some 100,000 US troops, and some others) were being reinforced and rebuilt to offset armistice violations by the Reds and North Koreans. This demonstrated to the world that the United States was not slumbering while Mr. Stassen talked in

(Concluded on page 607)

THE IMPROVEMENT ERA



# 3 Books every Latter-day Saint should own!

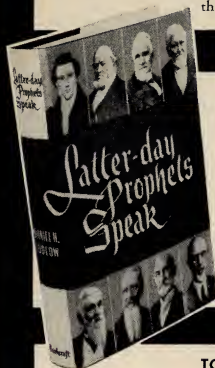
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# THE COVER

A full-color Flexichrome reproduction by Hal Rumel Studios of the Aaronic Priesthood Restoration monument to be placed on Temple Square is our cover subject. (See also pages 560 and 562.)

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**T**HE FOOD we eat, the clothes we wear, the homes we live in, the cars we drive—even the leisure time to enjoy them in—and all the inner satisfactions of life—all these must be bought with effort and sacrifice.

Let's look at some examples. Take friendship. You may win friends easily, but it will cost you something to keep them: time spent on daily kindly deeds, the thoughtful letter or card of remembrance, the timely word of encouragement, the constant consideration.

The price of education is study. Business success can be bought only through hard work; savings for the future, through present self-denial.

So with the development of our talents: the ability to play the piano, to paint a picture, to bake a cake, or to excel in any art or skill comes only with effort.

Personal health and physical and mental strength must be earned by the exercise we take, the kind and amount of food and drink we put into our bodies—or abstain from.

The trust of friends is built on the keeping of promises. Financial credit belongs to those who pay their bills.

Even Church membership with its present and future blessings is not yours for the mere asking. To *belonging* you must add obedience; to *receiving* you must add sharing. These are the works you must add to faith if you would earn the good things of earth and the blessings of heaven. They are the price we must pay for happiness here or hereafter.

So strive, share, serve, save. In other words, pay up, because it pays.

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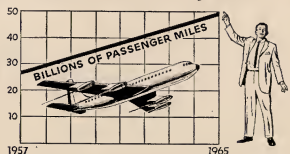
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# THE CHURCH MOVES ON

## A Day to Day Chronology of Church Events

### May 1957

**19** PRESIDENT Milton R. Hunter of the First Council of the Seventy dedicated the chapel of the West Jordan First and Third wards. The building also serves as the West Jordan (Utah) Stake center.

North Seattle (Washington) Stake, formed from portions of Seattle Stake, with Elder Wilford H. Payne, formerly president of Seattle Stake, sustained as the president of the new stake. President Payne's counselors are Elders Floyd Edward Berrett and Byron Grant Fagg. Members of the North Seattle Stake live in Seattle Third, Fifth, Seventh, Eighth, Alderwood, Bellingham, and Everett wards. Elder Layton B. Jones, formerly second counselor to President Payne, sustained as president of Seattle Stake, with Elders Ferrill A. Kay and Raymond W. Eldredge sustained as his counselors. Elder Gustavus Carlston, formerly first counselor in the Seattle Stake, was sustained as president of the high priests' quorum of the Seattle Stake. Seattle First, Second, Fourth, Sixth, Ninth, Kirkland, Bellevue, and Renton wards and the Issaquah Branch are a part of the Seattle Stake. These changes were under the direction of Elders Mark E. Petersen and George Q. Morris of the Council of the Twelve.

Elder Marvin C. Meyers sustained as second counselor in the North Rexburg (Idaho) Stake, succeeding Elder Mariner D. Morrell.

**23** THE ANNUAL ALL-CHURCH volleyball tournament began its third day "run" at Deseret Gymnasium, Salt Lake City. Participating this year in the senior division: Long Beach (California), Valley View Third, Garden Heights, Afton (Wyoming), Monument Park Eleventh, Boise (Idaho) Ninth, Holladay First, American Fork Third, Ogden Forty-second, Blackfoot (Idaho) Sixth, Provo Ninth, Val Verda, Capitol Hill, Washington Terrace, Clearfield Sixth, Salcm, Arbor, Orem Fifth, Naples, Las Vegas (Nevada) Third, University First of Logan, Winder, Stirling (Alberta), Grant, Springville Fourth, Mesa (Arizona) First, Valley View Second, Bountiful Twelfth, Blackfoot (Idaho) Third, Clinton, and Fairview. Teams were from Utah wards unless specified.

**24** TEAMS PARTICIPATING in the junior division of the all-Church volleyball tournament opening today at Deseret Gymnasium: Meridian (Idaho) Second, South Jordan Second, Mesa (Arizona) Eighth, North Thirty-fourth, Grayson, East Garland, Stockton (California), Ammon (Idaho), Fairview, Las Vegas (Nevada) First, American Fork Sixth, Jordan Second, Mendon, Long Beach (California), Clearfield Second. Teams represented Utah wards unless otherwise specified.

**25** THE SEMINARIES and institutes of the Church are in the process of graduating some fourteen thousand students, it was announced.

Long Beach First Ward won both the senior and junior division of the all-Church volleyball tournament. Both teams from this ward had won the titles in 1956 as well. Arbor Ward placed second in the senior division; Valley View Third won the consolation, and Stirling was awarded the sportsmanship trophy. In the junior division, Stockton placed second, Clearfield Second won the consolation, and North Thirty-third received the sportsmanship trophy.

It was announced that the Young Women's Mutual Improvement Association had now moved into its new, enlarged, and modernized offices on the second floor at 40 North Main Street.

**27** A CABLEGRAM received from the First Presidency from President H. Grant Heaton of the Southern Far East Mission reported all missionaries in the Taipei, Formosa, area, were safe. Riots had occurred in the area.

**30** ELDER Marion G. Romney of the Council of the Twelve delivered the baccalaureate address to the graduating class of Brigham Young University.

### June 1957

**2** ELDER Richard L. Evans of the Council of the Twelve delivered the baccalaureate address to the graduates of the University of Nevada.

Elder David G. Clark, formerly second counselor in the Reseda (California) Stake presidency, sustained as first counselor, succeeding Elder James B. Jacobson. Elder Harold F. Rogers sustained as second counselor.

**8** IT WAS ANNOUNCED that for the fifth consecutive summer free bus service for tourists had been started again between Temple Square and Welfare Square. With the bus service came a resumption of guided tours on Welfare Square.

**9** A SOLEMN ASSEMBLY was held in the Los Angeles Temple. In attendance were the General Authorities and ward, stake, and mission priesthood leaders of the Los Angeles Temple district. The stake conferences held in the Church this week end were not attended by members of the General Authorities.

Appropriate Sacrament meeting programs commemorated the restoration of the Melchizedek Priesthood by Peter, James, and John in 1829.

**13** PRE-CONFERENCE events for the MIA included a YWYMIA camp institute, performances of the MIA drama festival, and a Master M Men-Golden Gleaner reunion.

**14** THE FIFTY-EIGHTH annual conference of the Young Men's and Young Women's Mutual Improvement Associations convened on Temple Square. There was an early morning reception, general sessions in the morning and afternoon, a superintendents' and presidents' luncheon, and a music festival. The drama festival was presented again.

The MIA theme for the coming year was announced: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17:3.

**15** IT WAS ANNOUNCED that the First Presidency had granted the Presiding Bishopric the privilege of extending the Aaronic Priesthood memorial project to include the erection of a suitable granite marker on the site where the Prophet Joseph Smith's home once stood, near the Susquehanna River where the Aaronic Priesthood was restored May 15, 1829.

The MIA June conference day was devoted to departmental sessions. A repeat performance of the MIA music festival was presented in the Tabernacle.



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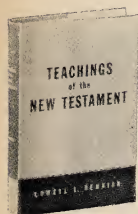


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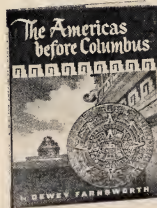


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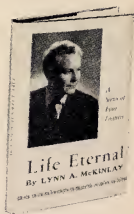


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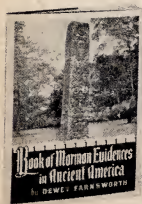


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Residents of Utah include 2% sales tax.

Ours is a missionary Church. Currently there are more than 5,000 full-time missionaries in foreign fields, and over 6,000 in the stakes. In addition, thousands of teachers and uncounted numbers of lay members are weekly teaching the gospel to non-member friends and investigators.

This new Era feature is designed to aid and encourage those engaged in this important gospel activity by presenting material covering many phases of missionary work. Watch for this feature in future issues. We hope it will prove interesting and valuable to every missionary and teacher in the Church. Suggestions, ideas, and contributions will be appreciated. The Editors.



## On Doing the Impossible

by Fenton L. Williams

PRESIDENT, HIGH PRIESTS QUORUM, SACRAMENTO STAKE

**D**O YOU EVER have difficult problems to solve or serious obstacles to overcome? If so, this little story may help you as it has helped me and scores of others who have heard it.

Shortly before the turn of the last century a young man named Abinadi (Nad for short) Olsen was sent by his church to be a missionary in the faraway islands of the South Pacific. Some years after his return he related this incident in my hearing.

"I was not happy with my assignment," Brother Nad said. "I couldn't speak the language and seemed to be accomplishing nothing. Living conditions were bad. My abode was a rude grass hut. Homesick and discouraged after about three months of this, I resolved to catch the next boat back to mission headquarters on another island and tell them I was finished. I would go home and not waste more time.

"Then one night," he continued, "as I lay on my mat on the floor of my hut, a strange man entered and in my own language told me to get up and follow him. His manner was such that I had to obey. He led me out through the village and directly up against the face of a perpendicular solid rock cliff. 'That's strange,' thought I. 'I've never seen that here

before,' and just then the stranger said, 'I want you to climb that cliff.'

"I took another look and then in bewilderment said, 'I can't. It's impossible!'

"How do you know you can't? You haven't tried," said my guide.

"But anyone can see—I started to say in objecting. But he cut in with, 'Begin climbing. Reach up with your hand—now with your foot.'

"As I reached, under orders that I dared not disobey, a niche seemed to open in the solid rock cliff and I caught hold. Then with my one foot I caught a toe hold.

"Now go ahead," he ordered. 'Reach with your other hand,' and as I did so another place opened up, and to my surprise the cliff began to recede; climbing became easier, and I continued the ascent without difficulty until, suddenly, I found myself lying on my pallet back in my hut. The stranger was gone!

"Why has this experience come to me?" I asked myself. The answer came quickly. I had been up against an imaginary cliff for those three months. I had not reached out my hand to begin the climb. I hadn't really made the effort I should have made to learn the language and surmount my other problems."

Needless to say, Brother Nad didn't

catch the next boat. He stayed; he soon learned the language; he became an exceptional missionary, and, though but a youth, he won the love and respect of the natives.

This story has been without price in my life. I remember in taking correspondence courses in higher mathematics when I bumped into problems that were "unworkable," I'd think of Brother Nad. Then I'd begin by writing some statement about the problem. Invariably it would lead to another and another and finally the solution.

For years I taught ninth grade algebra classes. The cliff-climbing story became a regular order of business as each class reached the thought problem stage and students began to say, "This is impossible; I know I can't do it."

"The first step in climbing the cliff," I told them, "is—after carefully reading your problem—write: Let  $X =$ ; then go back into the problem and find something to let it equal." Many of these students have since told me of the value of this little story not only in algebra but also in life.

The moral: If something really difficult has to be done or needs to be done—start doing it.

THE IMPROVEMENT ERA



*by Jean Mergard*

## Birch Music

I THINK white birches full year round  
Are lovely, harp strings of the wood  
For winds to strum as soft winds should;  
And yet I've searched in rain and found  
Where shafts of sunlight stream from ground  
To sky; for yellow birches hold  
A luminescence in their limbs,  
Defying clouds' more somber whims;  
And listening, I've heard unfold  
Sweet sounds from organ pipes, birch-gold.

—Photo by Don Knight





## FRAGILE SILHOUETTES

By Manfred A. Carter

I SEE DARK figures in a thinning line  
That cross one hill against a purple sky.  
The thunderhead above them, in the shine  
Of sunset, curves like God's great hand to  
try  
Their souls with shadows of eternity.  
The violet of evening turns our lives  
To dark and fragile silhouettes, which see  
Beyond the crest of time, where light sur-  
vives.

And if my soul has dwined like a flame,  
Too tired now to lift the living oil,  
I trust that hill will show a rising name  
Beyond the falling dark of time's recoil.  
I follow in the line of men who gray  
To shadows with the years but learn to  
pray.

## UNBOUND

By Vesta Nickerson

HOW MUCH they miss  
Who only love  
Enclosed by walls  
And roof above!  
Within the curve  
Of sweeping skies  
(Starbright, sun-gold)  
Enchantment lies.

Against the earth,  
Refreshed by showers,  
Love grows aware  
Of sage, of flowers.

Bird song and flight,  
The wind's caress  
Are all distilled  
To happiness.

Bound but by sky,  
By earth, by sea,  
Love knows new heights  
Of ecstasy.

## BOY AND STARFISH

By Lance Delaney

NOW HERE is a new star to claim  
With others he has known,  
And though he cannot name its name,  
He knows it for his own.

For waves are on it and white sand,  
Stranger than other stars,  
Not like white snow-stars on the land,  
Nor yet like sky-held Mars.

Pushing it close against his ear,  
Rough to his fingertips,  
He finds there is no sound to hear,  
Yet he can see white ships.

And so he holds the starfish fast,  
Nor asks how this can be  
That salty winds are blowing past,  
That hands scoop up the seal

## TWILIGHT

By William Allen Ward

TWILIGHT walks across  
The desert drawing the curtain  
Of night and pinning it down  
With stars for silver nails.

## THE IMPROVEMENT ERA

## SUNFLOWER

By Claire Brandon

IT blossoms gloriously upon my wall,  
A Van Gogh sunflower in a turquoise  
vase,  
Bright as is the golden shield of a Grecian  
boy  
Upon a sun-struck field in ancient Thrace.

A brighter far than that, golden and  
round  
As the heart of the sun. How did he know  
The very living joyous soul of light  
That haunted, tragic northerner, Van Gogh?

Only a sunflower . . . not a banner flung  
Against the might of want and loneliness.  
He gave this golden answer to the world,  
Drinking its sunshine; may I do no less.

## TO A SEA GULL

By Florence Drake

YOU are the beauty of curled gray smoke,  
A living poem in a silvery cloak.

You take your substance from turbulent  
foam  
Forever a vagrant; forever at home.

You are swift hunger darting deep,  
Snatching your food from a watered sleep.

Your cry is haughty, far-reaching, free,  
Befitting a rider of sky and sea.

Wing on, live poem, in your silvery cloak  
Wing on in the beauty of curled gray  
smoke.

## HERMIT THRUSH

By Maude Rubin

I'VE NEVER seen him, but I know he's here.  
Between the day and dark he writes thin  
lines

Of silver on the wall of dusk, brings clear  
Radiance to these silent, listening pines!

## STILLED SONG

By Inez Clark Thorson

IT ASKED no odds . . . was given none,  
And now it is condemned to die.  
This roadside tree that gave its best  
Along the years to passersby.

But highways must be wider yet,  
—We boast improvements day on day—  
This landmark must be sacrificed  
Because it bars progression's way.

Condemned . . . and there is no reprieve,  
Although it is both hale and strong;  
And sounds of traffic will replace  
This ancient monarch's lyric song.

## WELCOME LETTER

By Jane Merchant

THERE are at least a dozen things I ought  
To do, and writing letters isn't one.  
I've got a fish to bake that Jamie caught,  
To his astonishment—Oh, it was fun  
To see that solemn freckled face of his  
All glorified! A puppy-tattered sweater  
And grimy shirts and jeans insist there is  
Much I should do before I write a letter.  
And yet, when life today seems all aglow  
With little shining sparkles of delight,  
And I know well how you will smile to  
know

That everything, for us, is going right,  
And all my thoughts are suddenly full of  
you—  
This is the only thing I ought to do.

## TUMULT

By Gladys Hesser Burnham

WHEN the roll of the sea surges strong  
with the storm,  
And the surf breaks the crest of the  
stalwart sea wall,  
Lashing a rhythmical boom that is felt  
In the breakers' loud rumble and merciless  
fall;  
The ebbing and flowing of onrushing might,  
Appears to engulf one who watches in awe.  
There is always a limit, a swift dragging  
back,  
The stark realism that nature is law.



—Hal Ramel Photo

## BRYCE CANYON

By Miranda Snow Walton

GOD TOUCHED the evening sky, drew down  
its transient flame  
To where colossal cliffs stood absolute,  
alone;  
Titanic pinnacles caught fire, and it became  
A vast, eternal sunset petrified in stone.



# The Editor's Page



by President David O. McKay

## THE SABBATH

SUNDAY BEING the Sabbath is a day of worship. It is holy. This is a Christian nation, and the Lord has promised that as long as we keep him in mind and worship him this country will stand—this government will stand. No other nation can take it or destroy it. (See Ether 2:12.) But if we forget Him, God's promises are not binding. (See D & C 82:10.)

The first great Sabbath occurred as the benediction to the creation. The scriptural account reads:

"Thus the heavens and the earth were finished, and all the host of them.

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

"And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." (Genesis 2:1-3.)

Why should Sunday be observed by man as a day of rest? First, Sunday is essential to the true development and strength of body, and that is a principle which we should proclaim more generally abroad and practise.

But there is something more than that. Sunday is a day when we change our clothes, put on clean linen. It is truth that "cleanliness is next to godliness," and Isaiah recorded in the Old Testament "... be ye clean, that bear the vessels of the Lord" (Isa. 52:11), which command has been repeated in our modern revelations. (See D & C 38:42, 133:5.)

Bacon, the great philosopher, said: "Cleanliness of body was ever esteemed to proceed from a due reverence to God. The consciousness of clean linen is in and of itself a source of moral strength, second only to that of a clean conscience."

Those brothers and sisters who are actively engaged

in Church work, and especially parents, should ever be on guard to set the proper example in regard to the Sabbath.

A second purpose for keeping holy the Sabbath day is "... that thou mayest more fully keep thyself unspotted from the world. . . ." (D & C 59:9.) That is a glorious phrase. Contemplation during that sacred self-communion, and higher than that, communion in thought and feeling with the Lord—the realization that he is near enough to be aware of what you are thinking. What you think about—is really what you are.

There is a third reason. Keeping holy the Sabbath day is a law of God, resounding through the ages from Mt. Sinai.

Moses received, as part of the Great Decalogue, on Sinai:

"Remember the sabbath day, to keep it holy.

"Six days shalt thou labour, and do all thy work:

"But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: . . ." (Exodus 20:8-10.)

You cannot transgress the law of God without circumscribing your spirit.

Finally, our Sabbath, the first day of the week, commemorates the greatest event in all history: Christ's resurrection and his visit as a resurrected being to his assembled apostles. His birth, of course, was necessary, and just as great, so I say this is one of the greatest events in all history.

"The Sunday," says Emerson, "is the core of our civilization, dedicated to thought and reverence. It invites to the noblest solitude, and to the noblest society."



# Your Question

by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

## The Kingdom of God and the Kingdom of Heaven

**Question:** "I am somewhat confused in regard to what has been written concerning the kingdom of God. The Lord said in the Doctrine and Covenants, section 29, verse 11, 'For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand.' Then the Doctrine and Covenants Commentary, pages 147-148, intimates that the Church of Jesus Christ is not the kingdom of God. Is there a difference between the kingdom of God and the kingdom of heaven? Or does the kingdom of God circumscribe all the good people of the earth, while the kingdom of heaven must have the doors opened for baptism?"

**Answer:** The passage in the Doctrine and Covenants Commentary is taken from a discourse by President Brigham Young which is recorded in the *Journal of Discourses*, Vol. XI, page 275, and is as follows:

"It may be asked what I mean by the kingdom of God. The Church of Jesus Christ has been established now for many years, and the kingdom of God has got to be established, even the kingdom which will circumscribe all the kingdoms of this world. It will yet give laws to every nation that exists upon the earth. This is the kingdom that Daniel, the prophet, saw should be set up in the last days. \* \* \* If the Latter-day Saints think, when the kingdom of God is established on the earth, that all the inhabitants of the earth will join the Church called Latter-day Saints, they are egregiously mistaken. I presume there will be as many sects and parties then as now. Still, when the kingdom of God triumphs, every knee shall bow and every tongue confess that Jesus is the Christ, to the glory of the Father. Even the Jews will do it then: but will the Jews and Gentiles be obliged to belong to the Church of Jesus Christ of Latter-day Saints? No; not by any means. Jesus said to his disciples, 'in my Father's house are many mansions; were it not so I would have told you; I go to prepare a place for you, that where I am, there ye may be also.' There are mansions in sufficient numbers to suit the different classes of mankind, and a variety will always exist to all eternity, requiring a classification and

an arrangement into societies and communities in the many mansions which are in the Lord's house, and this will be for ever and ever."

The expressions "kingdom of God," and "kingdom of heaven" are used in the scriptures with different meanings which have to be determined by the nature of the thought expressed. Oftentimes they are used to convey the same meaning; that is to say, the expression "kingdom of God" may refer to the Church on earth, or the kingdom in heaven, and then again to the universal political kingdom as referred to by President Brigham Young. This kingdom will embrace all the people on the earth who remain after the coming of Christ and the cleansing of the earth from its wickedness. "Kingdom of heaven" may also have reference to the Church or to the kingdom in heaven. A view of some of these passages with their scriptural meaning may well be considered. First as to the universal kingdom which will embrace all peoples upon the earth during the millennium.

When Christ comes, he will set up a political kingdom which will include all the inhabitants of the earth, no matter what nation they may belong to or what may be their religious faith. The Lord gave to man his free agency in the pre-existence. This great gift of agency, that is the privilege given to man to make his own choice, has never been revoked, and it never will be. It is an eternal principle giving freedom of thought and action to every soul. No person, by any decree of the Father, has ever been compelled to do good; no person has ever been forced to do evil. Each may act for himself. It was Satan's plan to destroy this agency and force men to do his will. There could be no satisfactory existence without this great gift. Men must have the privilege to choose even to the extent that they may rebel against the divine decrees. Of course salvation and exaltation must come through the free will without coercion, and by individual merit in order that righteous rewards may be given and proper punishment be meted out to the transgressor. Therefore, when the great day of the Lord shall come, the wicked who have merited banishment from a righteous government will be consumed, or the privilege of continuance on the earth will be denied.<sup>2</sup>

<sup>1</sup>The Prophet Joseph Smith said, "'There are many mansions in my Father's house, and I will go and prepare a place for you.' House here named should have been translated kingdom; and any person who is exalted to the highest mansion has to abide a celestial law, and the whole law too." *Teachings of the Prophet Joseph Smith*, p. 331.

<sup>2</sup>D & C 101:23-25.



Response to *Your Question* is so large that it is possible to answer on these pages but a small percentage of the questions submitted. When you write, be sure to include your name and address and a postage stamp in case it seems advisable to answer your letter personally.

Therefore, according to the justice of the Lord all who have not violated the right to remain will not be consumed. We are informed that these, although they may not be members of the Church, who are entitled to the blessings of the terrestrial kingdom, will be spared. Therefore, there will be millions of people on the earth during the millennium who have not received the gospel. Missionary work will continue with greater vigor and power than at any other time. This work must go on until all who are on the earth are either converted or are taken away by death.

Isaiah has, through the spirit of prophecy, made this matter very clear in the following words:

"For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

"But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

"And I will rejoice in Jerusalem and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

"There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old, shall be accursed."<sup>3</sup>

The Prophet Joseph Smith in a conversation with Judge James Adams said: "Christ and the resurrected Saints will reign over the earth during the thousand years. They will not probably dwell upon the earth, but will visit it when they please, or when it is necessary to govern it. There will be wicked men on the earth during the thousand years. The heathen nations who will not come up to worship will be visited with the judgments of God, and must eventually be destroyed from the earth."<sup>4</sup> By wicked men we should not think that there will be men on the earth filled with corruption and vice. The Lord has explained what he means by a wicked man in the 84th section of the Doctrine and Covenants, verses 51-53.

"For whoso cometh not unto me is under the bondage of sin.

"And whoso receiveth not my voice is not acquainted with my voice, and is not of me.

"And by this you may know the righteous from the wicked, and that the whole world groaneth under sin and darkness even now."

Zechariah also calls attention to punishments that shall be meted out to those who fail to heed the edicts of the Lord.<sup>5</sup> This work of conversion through the proclaiming of the gospel must continue until all of the inhabitants of the earth are converted, for Isaiah said: "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."<sup>6</sup>

In the Savior's prayer: "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven," he evidently had reference to the kingdom of righteousness which both he and John proclaimed as being at hand, the Church of Jesus Christ.<sup>7</sup> Likewise the Savior's remark, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you,"<sup>8</sup> has reference to the Church. This appears true also of the parable of the virgins.<sup>9</sup> It is the Church of Jesus Christ of Latter-day Saints which is meant in this parable. These virgins represent the Church, and the parable points to the fact that when the bridegroom comes the five foolish virgins will be unprepared. In that day the members of the Church who have not kept the commandments and thus have no oil in their lamps are in danger of being shut out of the kingdom when the door is shut.

The Prophet Joseph Smith speaks of the kingdom of God as the Church, and its ordained ministers carry its message to the world:

"Some say the kingdom of God was not set up on the earth until the day of Pentecost, and that John did not preach the baptism of repentance for the remission of sins; but I say, in the name of the Lord, that the kingdom of God was set up on the earth from the days of Adam to the present time. Whenever there has been a righteous man on earth unto whom God revealed his word and gave power and authority to administer in his name, and where there is a priest of God—a minister who has power and authority from God to administer in the ordinances of the gospel and officiate in the priesthood of God, there is the kingdom of God; and, in consequence of rejecting the gospel of Jesus Christ and the Prophets whom God hath sent, the judgments of God have rested upon the people, cities, and nations, in various ages of the world, which was the case with the cities of Sodom and Gomorrah, that were destroyed for rejecting the Prophets.

"Now I will give my testimony. I care not for man. I speak boldly and faithfully and with authority. How is it with the kingdom of God? Where did the kingdom of God begin? Where there is no kingdom of God there is no salvation. What constitutes the kingdom of God? Where there is a prophet, a priest, or a righteous man unto whom God gives his oracles, there is the kingdom of God; and where the oracles of God are not, there the kingdom of God is not."<sup>10</sup>

The parables of the Lord as recorded in Matthew, chapter 13, have to do with the kingdom of God, or the Church of Jesus Christ. There is one passage in Luke that is generally misunderstood in the world. It is as follows:

(Concluded on page 604)

<sup>3</sup>Matt. 3:2; 4:17, and 6:33.

<sup>4</sup>Ibid., 6:33. Compare statement of the Prophet Joseph Smith, *Teachings*, p. 198.

<sup>5</sup>Matthew 25:1-12.

<sup>6</sup>Teachings, pp. 271-272.

<sup>7</sup>Isaiah 65:17-20. Compare D & C 101:23-31.

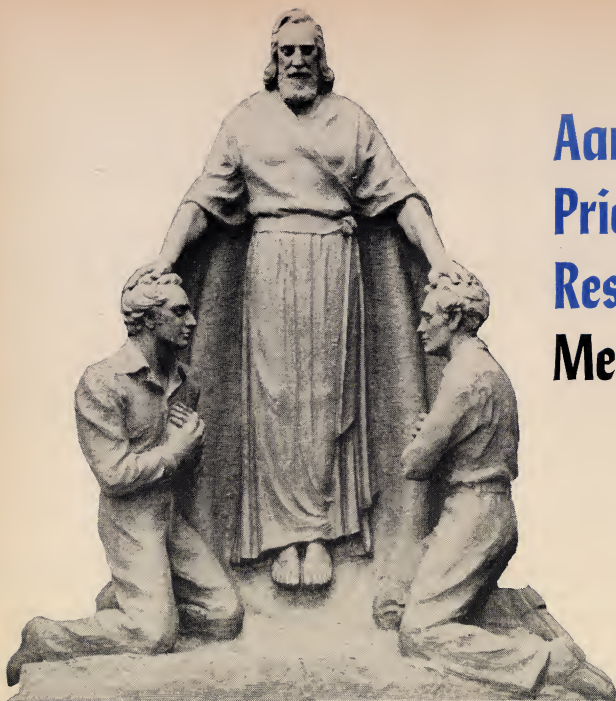
<sup>8</sup>Teachings, pp. 268-269.

<sup>9</sup>Zech. 14:16-19.

<sup>10</sup>Isaiah 11:9. Compare Jeremiah 31:34.

# Aaronic Priesthood Restoration Memorialized

*by President  
David O. McKay*



WITHIN A FEW days, we shall dedicate the Aaronic Priesthood memorial on Temple Square in Salt Lake City and mark another milestone in the history of the Church. For the first time, the restoration of the Aaronic Priesthood is

being memorialized in timeless bronze and ageless granite.

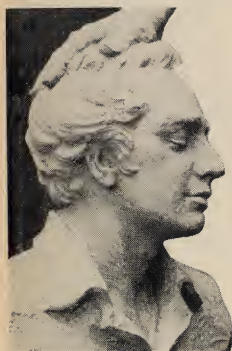
The many thousands of bearers of the Aaronic Priesthood, whose voluntary contributions have made possible the completion of the entire project, have reason to rejoice in their accomplishment. Throughout their lives they will remember with pride their participation in the erection of this singularly unusual memorial.

Countless thousands from all over the world

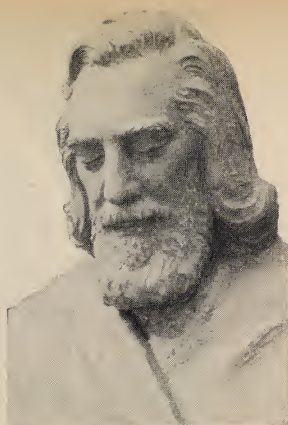
who visit Temple Square will listen to the inspiring story of the restoration of the Aaronic Priesthood, and, at the same time, "see" the impressive representation of this wonderful event. No one can estimate the incalculable effect as a missionary factor of this great memorial through the years to come. The truths it represents will stir sublime emotions, provoke sober reflections, prompt honest inquiries, and leave unforgettable impressions for good upon the minds of the pure in heart.

The memorial witnesses the reassuring realities of the glorious resurrection. John the Baptist was a resurrected being when he laid his hands on the heads of Joseph Smith and Oliver Cowdery May 15, 1829, and conferred the Aaronic Priesthood upon them.





The Prophet Joseph Smith



John the Baptist



Oliver Cowdery

The truth and necessity of continuous revelation is attested in the memorial. The heavens have been opened and messengers are again sent from God to man. Angels minister to men on the earth today as they did during the long ago.

The necessity of divine authority is reaffirmed. No person is authorized to act for the Lord without the Holy Priesthood. Men must be "called of God, as was Aaron."

The coming of John the Baptist was no accident; he came because he was sent; he was sent by Peter, James, and John, the ancient apostles, under whose direction he ministered; he was sent because there was no one on the earth who held the priesthood at that time; he alone held the keys of the priesthood of Aaron; he restored the Aaronic Priesthood in order that men could again

minister and the Saints be blessed under the commission of divine authority.

The memorial emphasizes the virtue of humility in the service of the Lord. Joseph was twenty-three, and Oliver twenty-two. Their youth was no barrier. They were humble, teachable, and longed for light from heaven. They were rewarded when they received the full authority, and all the keys of the Aaronic Priesthood at the hands of John the Baptist.

Thus will granite and bronze testify in eloquent silence through the years that these things are true.

The monument will speak in a language peculiarly its own—will speak as though it lived and could never die.

*Ward McKeay*

The Presiding Bishopric inspected and approved sculptor's model on Oct. 5, 1956. Presiding Bishop Joseph L. Wirthlin, center; first counselor Bishop Thorpe B. Isaacson, left; and second counselor Bishop Carl W. Buehner, right.

# Aaronic Priesthood Memorial to be Dedicated

Presiding Bishopric  
Expresses Appreciation



THE AARONIC PRIESTHOOD membership of the Church is made up of 51,745 deacons, 43,135 teachers, 55,402 priests in the wards and branches within organized stakes, and approximately 29,000 Aaronic Priesthood bearers in the missions of the Church throughout the world.

A grand total of approximately 179,000 members is the remarkable growth in the ranks of Aaronic Priesthood

bearers during the one hundred and twenty-eight years since Joseph Smith and Oliver Cowdery were ordained to the Aaronic Priesthood by John the Baptist, May 15, 1829.

Believing that the restoration of the Aaronic Priesthood deserved to be memorialized in a tangible form, the Presiding Bishopric discussed with the First Presidency the possibility of erecting an appropriate memorial

Photographs, left to right, indicate the progressive development of the Aaronic Priesthood Memorial under the skill of Dr. Avard Fairbanks, sculptor.

The first shows working model, center, with the framework fashioned for the figures of Joseph Smith, left, and Oliver Cowdery, right.

Next is the model, right, with the clay being placed on the framework for the Joseph Smith figure.

In the third photograph, Joseph, left, and Oliver, right, are represented in rough clay with the frame, screen, and upper diaphragm of the figure of John the Baptist taking shape.

Finally, Dr. Avard Fairbanks, sculptor, inspects the finished clay model from which the bronze memorial has been completed.



THE IMPROVEMENT ERA



on Temple Square in Salt Lake City. The First Presidency endorsed and authorized the project.

Complete plans for erecting the memorial were announced by the Presiding Bishopric, during the Bishops' Conference held in the Salt Lake Tabernacle October 5, 1956. Dr. Avard Fairbanks had been engaged as sculptor and provided a sculptor's model of the memorial for display during the meeting when the announcement was made. It was proposed that the Aaronic Priesthood membership of the Church be given the opportunity to finance, through voluntary contributions, the entire project. The hope was expressed that no money would be requested or needed from the general funds of the Church.

Within a few months, all of the money needed to finance the memorial was contributed by Aaronic Priesthood members and remitted to the Presiding Bishopric in full.

We are overwhelmed by the loyalty of our leaders and by the generosity of the Aaronic Priesthood bearers throughout the Church in this assignment. We are honored in being fellow servants with all of you in the work of the Lord.

But our work is not finished with the dedication of the Aaronic Priesthood memorial on Temple Square.

The First Presidency have authorized us to extend and complete this worthy project by erecting a suitable marker near the banks of the Susquehanna River in Pennsylvania where the Aaronic Priesthood was restored. At the present time only a board marker driven into the ground marks this sacred spot.

The new marker will be erected near the place where the Prophet Joseph Smith's home stood in which he and Oliver Cowdery were translating the Book of Mormon when they retired to the banks of the Susquehanna River a short distance away to inquire of the Lord concerning the ordinance of baptism. It was at this time they received the Aaronic Priesthood from John the Baptist.

It is planned that this second memorial will be erected next spring, probably in connection with the commemoration of the one hundred and twenty-ninth anniversary of the restoration of the Aaronic Priesthood.

With the erection and dedication of the Susquehanna memorial, we will have finished our project: We will have perpetuated, for all time, impressive witnesses of the reality of the restoration of the Aaronic Priesthood in this dispensation.

To all Aaronic Priesthood members, we express our appreciation for the successful completion of the memorial soon to be dedicated on Temple Square in Salt Lake City. We share your pride in the inspiring monument your contributions have made possible.

We also look forward to the completion of our second monument near the place where the Aaronic Priesthood was restored.

We express our gratitude to all leaders who have followed through on this assignment and who, we believe, will continue to work with those who may not have had the opportunity to assist in this project to date.

We pray for the continued success of the great Aaronic Priesthood programs of the Church. We pray for all those who are deacons, teachers, or priests in the Aaronic Priesthood throughout the world and for their leaders. May we all work in complete unison for the building up of the kingdom of God upon the earth.

Faithfully your brethren,

*Joseph B. Fairbanks*  
*Thorpe B. Isaacson*  
*Carl W. Buchner*

THE PRESIDING BISHOPRIC



With five loaves and  
two fishes—

## Jesus Feeds the Multitude

by Doyle L. Green  
MANAGING EDITOR

Jesus rescuing Peter  
from the sea.

—Camera Clix Photo from a painting by Ploekhorst



**M**AKING ANOTHER tour of Galilee, Jesus went throughout the cities and villages teaching in the synagogues, preaching the gospel, and healing people of their sicknesses. Again he came to Nazareth, the city where he had spent most of his life, where he had been rejected, and where an attempt had been made to cast him over a cliff on his last visit. But in spite of these unpleasant experiences, the Lord still had compassion on his former townspeople and taught them in the synagogue.

"Whence hath this man this wis-

dom, and these mighty works?" the people asked each other.

"Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?"

"And his sisters, are they not all with us? Whence then hath this man all these things?"

A second time they rejected the Lord. Jesus marveled and was sorely grieved that they could not believe. "A prophet is not without honour, but in his own country, and among his own kin, and in his own house," he

told them. Again they denied themselves great blessings, and after Jesus "laid his hands upon a few sick folk, and healed them," he departed.

The twelve apostles had been called by the Lord and for some time had been receiving intensive training from him. "The harvest truly is plenteous, but the labourers are few," he declared. Calling unto him the twelve, he gave them instructions to go forth and preach, to heal the sick, and to cast out unclean spirits.

Their mission, he told them, was not to the gentiles, but to the lost

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sheep of the house of Israel. His instructions were that they should preach that the kingdom of heaven is at hand. They were to go without purse or scrip and were to be "wise as serpents, and harmless as doves." He knew this would be a hard assignment for them and also for the converts they made, so he comforted them with the words, "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

And so his disciples left him, going throughout all the land. Jesus continued teaching in the many cities of Galilee. The work of spreading the gospel was going forth in great earnest.

Meanwhile, east of the southern tip of the Dead Sea in the fortress of Machaerus, on the far borders of the kingdom of Herod Antipas, the faithful forerunner of the Lord, John the Baptist, still lay in chains. It was Herod's birthday, and to celebrate it he gave a great feast to which he in-

cluded "his lords, high captains, and chief estates of Galilee." The daughter of Herodias, the wife of Herod, danced for the assembled dignitaries. Full of the fire of her desert ancestors, she pleased Herod so much that after the dance he offered to give her anything she desired, up to half his kingdom. Excitedly she turned to her mother and revealed what the king had said. Quickly the cunning mind of this evil woman saw an opportunity to bring to pass the one selfish, dastardly desire which the king had denied her, and which had been eating at her soul. Here was her chance to do away with the prophet, who had dared condemn her for her sins. And so she instructed her daughter to tell Herod she wanted the head of John the Baptist.

What an evil day. How low can people sink? Even Herod was shocked. He had nothing against John; in fact, every evidence points to the fact that he admired him. But he had given his word before his

lords, captains, and chieftains, and there was nothing for him to do, he thought, but to make good his promise. To do any less would cause him to lose face, and such a thing must not happen to a king! So he called for an executioner and sent him to the prison to carry out the order.

What an unhappy ending to the earthly life of this great and faithful man, to have his neck put on a block and his head chopped off and carried to the palace on a platter to the daughter of Herodias, who then took it to her mother. When the bereaved disciples of John learned of this terrible deed, they took the body of their beloved prophet and lovingly laid it in a tomb.

How Herod must have suffered when he realized what he had done! Soon after the execution he heard of the fame of Jesus, seemingly for the first time. Who is this prophet, he asked himself, and concluded it must be John, risen from the dead.

(Continued on page 584)

#### Jesus with the multitudes.

—Camera Clix Photo from a painting by Carl Bloch



by Elder Harold B. Lee  
OF THE COUNCIL OF THE TWELVE



# THRIFT

**D**EFINITION:

In order to understand clearly the full meaning of this subject to be considered briefly, I give you a dictionary definition of the word *thrift*. It is defined as good husbandry; being economical; showing good management; frugality. Thrift is synonymous with husbandry, economy, and providence, and is the opposite of extravagance, prodigality, lavishness, and wastefulness.

The scope and the significance of thrift from a spiritual as well as a practical standpoint is well set forth in a brief message delivered a few years ago by the late President Frank Evans to his former missionaries of the Eastern States Mission on the occasion of an annual reunion. His heading for this brief message is significant in itself: "Thrift—the Parent of Benevolence." I include here the substance of his message:

"The spiritual in man grows through practice of the simple virtues. Thrift is one of these. The Church has consistently taught the doctrine of thrift.

"Thrift is not mercenary though it has to do with material things; it has a moral and even a spiritual aspect.

It involves prudent giving and judicious spending as well as intelligent saving. It is the wise application of resources, whether they be energy, time, talent, or material means. It is the antithesis of waste.

"To live this doctrine, one must submit to discipline—not dictated by others, but self-imposed. It entails sacrifice but the reward is confidence, integrity, faith. Those unwilling to make the sacrifice confuse thrift with parsimony, but the one is ennobling, the other mean. Thrift is the source of generosity—is patient in detail—and only the generous can appreciate the grandeur of little things."

(Frank Evans "Message to Missionaries," Annual Reunion, April 1950.)

As viewed from this spiritual aspect of thrift we understand that its practice has reference not only to money but also that it is in truth, "the wise application of all resources, whether they be energy, time, talent, or material means," as has been so well set forth in the foregoing quotation. With this interpretation in mind, we are now prepared to grasp more clearly an understanding of certain admonitions from the scriptures.

The writer of the Book of Proverbs declared that, "The hand of the diligent shall bear rule: but the slothful shall be under tribute." (Prov. 12:24.) This was but another way of saying that "The rich ruleth over the poor, and the borrower is servant to the lender." (*Ibid.*, 22:7.)

He who is diligent and provident with his own resources has developed an inward strength in so doing that elevates him to a place of mastery over him who lacks in these qualities of good character. He is one of the meek of whom the Master spoke, "for they shall inherit the earth." (Matt. 5:5.)

With this broader view of thrift as the wise application of all our resources—energy, time, and talents, as well as material means—we can better appreciate the wise admonition of the late President George Albert Smith, who counseled the Saints in a great general conference:

"I pray that you may have wisdom to set your homes in order today, not delaying. Set them in order while there is yet time. Call your families about you, and if you failed in the past to give them an understanding of the purposes of life, and a knowledge of the gospel of our Lord, do it now, for I say unto you as a servant of the Lord, that they need it now and they need it from now on." (Conference Report, April 1937, page 36.)

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*This is the second in a series of articles in which General Authorities discuss current ward teaching topics. These features are written and published in co-operation with the Presiding Bishopric as an aid to the ward teaching program of the Church. It is hoped that each family will read these articles monthly in preparation for the visit of their ward teachers.*

The conference at which this counsel was given had carried the subject of thrift as something of a theme, about which the First Presidency gave some sound practical suggestions in our own temporal affairs to the end that the homes of Church members would be "set in order" and prepared for eventualities which they foresaw in the not too distant future. Here is an exact quotation from one of the Presidency speaking on this matter:

"What may we as a people and as individuals do for ourselves to prepare to meet this oncoming disaster, which God in his wisdom may not turn aside from us?

"First, and above and beyond everything else, let us live righteously, fearing God and keeping his commandments, that we may in part claim his blessings as of right, and not as of mercy only. Along this way only lies happiness and salvation. For the Lord has said:

Wherefore, fear not even unto death; for in this world your joy is not full. . . .

Therefore, care not for the body, neither the life of the body; but care for the soul, and for the life of the soul.

And seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life. (D & C 101:36-38.)

"Let us avoid debt as we would avoid a plague; where we are now in debt let us get out of debt; if not today, then tomorrow.

"Let us straitly and strictly live within our incomes and save a little.

"Let every head of every household see to it that he has on hand enough food and clothing, and, where possible, fuel also, for at least a year ahead. You of small means put your money in foodstuffs and wearing apparel, not in stocks and bonds; you of large means will think you know how to care for yourselves, but I may venture to suggest that you do not speculate. Let every head of every household aim to own his own home, free from mortgage. Let every man

who has a garden spot, garden it; every man who owns a farm, farm it.

"Let us again clothe ourselves with these proved and sterling virtues—honesty, truthfulness, chastity, sobriety, industry and thrift; let us discard all covetousness and greed.

### *Man Must Work*

"We must purge our hearts of the love of ease; we must put out from our lives the curse of idleness. God declared that mortal man should earn his bread by the sweat of his brow. That is the law of this world. In the past it has taxed our economic strength and system to keep the relatively very few idle rich. That task shows us that no great groups can be kept in idleness. It surely is not natural to believe that they may. People have been insufficiently fed and clad with every one working who was able to work. Why delude ourselves into thinking that a third of us may live in idleness and all of us be better off? If a third may be idle, and all better off than now, then why not a half idle and increase the prosperity; and if half, why not two-thirds, and if two-thirds, then all of us idle and have every man a millionaire and nobody working."

(President J. Reuben Clark, Jr., from Conference Report, April 1937, page 26.)

This clear-cut advice was in fact but a reiteration of an old pioneer practice of thrift and security where each householder was enjoined to provide amply in granaries, cellars, and storehouses sufficient for a year's supply and enough from harvest to the seed time of the succeeding year. Thrifty and obedient Church members set about immediately to heed that counsel, but others wanted to be told what and where to store; others imprudently and with poor husbandry embarked upon a wasteful program of storage; still others listened to idle tales of gossip and wild rumors and almost hysterically in

some instances set about recklessly to provide belatedly for the "rainy day" which they now thought imminent. All this, and yet the counsel above quoted is now twenty years old, and members today have been handed down by a pioneer ancestry an example of thrift and industry which if observed in practice as well as principle would have gone far to provide a temporal security for themselves as far as possible in this modern and changing world. Church members would do well to study carefully the broad meaning of thrift as herein explained and "set their houses in order," as they have been enjoined.

Again and again wise leaders have emphasized not only thriftiness and good husbandry in material things, but also of all human resources, even as the Lord had commanded:

"Thou shalt not be idle; for he that is idle shall not eat of the bread nor wear the garments of the laborer." (D & C 42:42.)

There followed a promise of blessing to rich and poor alike, if they would but observe the law upon which the "fatness of the earth" could be obtained. As it will be noted after, the Lord was equally critical of both rich and poor in their failures to make the best use of that which the Lord had given them:

Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved!

Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands!

But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs. (*Ibid.*, 56:16-18.)

# YOUTH DESERVE NOBLE LEADERS

by Marba C. Josephson

ASSOCIATE MANAGING EDITOR

Photographs Courtesy The Deseret News

WITH THIS SLOGAN "Youth of the Noble Birthright Deserve Noble Leaders," the fifty-eighth June conference was given tremendous impetus as youth and leaders greeted the general superintendency and presidency and general board members on Temple Square prior to the first general session. With gala flags of gold and green flying along the south side of the iron fence which separates the temple from the rest of the grounds, the thousands of people with their individual badges, signifying the far-flung stakes which they represented, joyfully communicated their love and interest in MIA as they proceeded along the line and took their seats in the famed Salt Lake Tabernacle.

MIA stands for activity—and activity in abundance was realized by those who came from the East and the West, from Canada and Mexico. The activity of MIA brings people together in a common cause—that of improving life and joy in living—and the residuum is one of great inspiration as well as of accomplishment. Proceeding as the activity does from ward to stake, to region, to Church-wide participation, the "spectacle" of June conference, tremendous as it is, is but a part of the achievement of MIA.

President David O. McKay was center of attention who swarmed around him, following Sunday afternoon session of June conference.



In the ward units, those who participate move into a more abundant life. In the stake and district and division the same program prevails, with widened horizons and extended acquaintanceship. MIA, through activities and lesson work, cares for both the spiritual and recreational activities of those who participate.

June conference in 1957, as in all previous years, became dual in its nature: a conclusion of the year's activities culminating in festivals, and an introduction to the new year's program. June conference thus becomes a time of encouragement and admonition, a time of accomplishment and dedication.

In departments for activities and age-groups the emphasis lay in the year ahead—1957-1958 calendared events and lesson material. From Special Interest through Bee Hive new plans were clarified and regular

features stressed; from dance, drama, music, and speech came new impetus for greater activity among all MIA members.

The general sessions were noted for their challenge and inspiration from the opening sessions on Friday through the two on Sunday, one under the direction of President David O. McKay. Pre-conference activities were better than ever, so assert those who attended the camp institute, which, in spite of being rained out of the canyon, went forward in the Liberty-Wells Stake Center with a minimum of transitional difficulty; and those who enjoyed the Master M Men-Golden Gleaners Caribbean Cruise on a calypso holiday.

An Honorary Master M Man pin was presented to Elder Antoine R. Ivins of the First Council of the Seventy while an Honorary Golden

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Gleaner pin honored Sister A. R. Curtis, Utah mother of the year for 1957 as well as mother of Superintendent Elbert R. Curtis and Alice C. Christensen of the YWMIA general board. Also presented on Thursday and Friday evenings were the two dramas, *Life with Father* and *The Conflict of Job*.

On Friday and Saturday evenings the music festival thrilled capacity crowds. In addition to the near 2300 participants in the singing, an 82 piece orchestra enhanced the program. The speech presentation Sunday afternoon climaxed the general sessions. Its emphasis on the Church-wide campaign, "Be Honest with Yourself," called forth an inspirational response from the audience. Included in the presentation were addresses from five young people on the topic—as well as a script written by Caroline Eyring Miner and read by Violet Grix and Francis Urry.

The speaker for this session was President Joseph Fielding Smith.\*

\*Some of the addresses referred to will be published in subsequent issues of the Ena.



General Superintendency and General Presidency of the YMMIA and the YWMA: First Counselor Emily H. Bennett, First Assistant Superintendent A. Walter Stevenson, General President Bertha S. Reeder, General Superintendent Elbert R. Curtis, Second Counselor LaRue C. Longden, Second Assistant Superintendent David S. King.

President of the Council of the Twelve, who said, in part: "... I pray that I may have the guidance of the Spirit of the Lord that I may

say those things which will be edifying, which would tend to build up and strengthen you teachers and you officers who belong to the Mutual



#### YOUNG MEN'S AND YOUNG WOMEN'S MIA GENERAL BOARD MEMBERS

Front row (left to right): Francis L. Urry, George I. Cannon, Doyle L. Green, Charles E. Mitchner, Jr., Alma H. Pettigrew, Leon L. Inlay, E. LaMar Buckner, Wallace F. Toronto, Joy F. Dunyon, Rulon B. Stanfield. Second row: Florence B. Pinnock, Marie Stuart, Norma P. Anderson, Helen D. Lingwall, Helena W. Larson, Carol H. Cannon, Velma Harvey, Hazel A. Snow, Moana B. Bennett. Third row: Ruth H. Funk, Grace C. Milner, Sara D. Yates, Merle P. Poulson, Gladys D. Wight, Edna E. Leaver, Caroline E. Miner, Betty Killpack, Gladys E. Harbertson, Dolores G. Merrill. Fourth row: Ethel Baker Callis, Violet H. Grix, Dorothy Jacobson, Joseph F. Catnull, Jeannette H. Demars, Roy M. Darley, Hermine Briggs, Karin L. Aronson, Lorna Taylor, Hortense H. Child. Fifth row: Kathryn F. Kirk, Lorraine Bowman, Gordon Owen, Pearl B. Johnson, Edith F. Shepherd, Adolphus P. Warnick, Joie E. McKean, Virginia H. McDonald, Edna K. Pay. Sixth row: Irving P. Beesley, Albert O. Mitchell, Wendell E. Adams, Marvin J. Ashton, Harold Glen Clark, John U. Webber, Armond F. Carr, C. Vern Yates, Kenneth H. Sheffield. Seventh row: Forace Green, William B. Smart, G. LaMont Richards, Richard L. Gunn, Lester F. Hewlett, Jr., Knight B. Kerr, Lynn Hales, Lee Jepperson. Eighth row: Ted Bushman, Elvis B. Terry, Stanford G. Smith, W. Floyd Millet, Clark P. Russell, Roy W. Dosey, Parley H. Liddle, Alma Heaton.

Young Men not present: Ralph W. Hardy, E. Allan Bateman, Clark N. Stohl, Crawford Gates, Harry Clarke, Royal L. Garff, Harrauld S. Alvord, L. Clair Likes, D. L. Roberts, Keith M. Engar.

Young Women not present: Marba C. Josephson, Winnifred Bowers, Allie Howe, Clea B. Jorgensen, Margrit F. Lohner, Erma R. Heiss, Alice C. Christensen, Joyce Roberts.

Virginia F. Cutler, Irene H. Ricks, Margaret R. Jackson, Jane Thompson, and Carolyn Dunn are on leave of absence from the Young Women's general board.



View of part of the 2300 singers and 82 piece orchestra which thrilled spectators who attended the MIA music festival, Friday and Saturday evenings, June 14 and 15.

Improvement organization and the members of the organization throughout the Church.

"We cannot get along without you. Your work is extremely important. It must be continued and must have the support of all the Authorities of the Church. \* \* \*

"From my early youth I have remembered one statement in the discourse that Alma gave to his son Corianton. It has stayed with me all through the years, and it has been an anchor to my soul. I think of it frequently. And it is just four little words. I would like to impress it upon your hearts, and I think it would be a protection against all manner of sins. These four little words are simply these: 'Wickedness never was happiness.'" (Alma 41: 10.)

One of the exceptional features of June conference consisted in the addresses of the General

Authorities, the president and superintendent of the MIA, and visiting dignitaries. Elder LeGrand Richards of the Council of the Twelve was the featured speaker Friday morning.

Elder Richards stressed the forthcoming theme for 1957-1958: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John

17:3.) Elder Richards continued, "... what could be more important in our lives ... because, after all, all that we enjoy in this world, even the creation of the earth ... all come through their power."

Elder Richards' tribute to MIA was unqualified, "... the MIA is a great organization of the Church ... for a moment I would like to dwell a little on what I think the stake presidencies and the bishoprics owe to this great organization. I feel that this is one of the strong arms of the Church. Having been a stake president and a bishop of three wards, I would not know how to meet the challenge of taking care of the youth of the Church without



General Superintendent Elbert R. Curtis (center) shares experiences of conference with Kenneth K. Bechtel, President, National Council, Boy Scouts of America (left); and B. H. Mortlock, Executive Committee (Relationships), Canadian General Council, The Boy Scouts Association (right).



the help of the great MIA organization. I think it is a marvelous thing, and therefore I think that we who are in presiding positions owe our full support to this organization."

To these leaders he laid down a straightforward challenge: "... do you want a ten cent program, a twenty-five cent program, a fifty cent program, or a dollar program? You can't expect the MIA to give you something for nothing. Those things don't just happen."

Elder George Q. Morris, also of the Council of the Twelve as well as an adviser to the MIA, stated: "There are great powers and influences at work in the world. We see them on all sides; we feel them all about us; we feel them in us, a struggle between light and darkness."

"We are assembled this morning, a great throng of devoted and faithful and wonderful people who are here to create light, to preserve light, to preserve truth, and to bring that light and truth into the lives and into the hearts of men and women."

In this first session also President Bertha S. Reeder welcomed the attending MIA members and workers. She challenged the leaders, "It takes study and time and a humble spirit to be a leader of youth. Our young people want to be good, but so much temptation is placed in their way these days that it is hard for them, and it is easier to go with the crowd. Many parents do not assume the responsibility of the family. They are not making money, or enjoying social pursuits, and so it is doubly im-

portant that our youth find the right path to follow."

Superintendent Elbert R. Curtis likewise addressed the first session. He said, "... I am grateful ... for you, who on the firing line have contact with the youth of this Church. \* \* \* It is you who meet with them each week, who counsel with them, and go into the hills, and to their games, and to the dances, and to the various activities, who privately visit and counsel with them, who really touch and shape their lives. I wonder if you realize the impact of what you are doing and how far it goes."

"... you are building a power of resistance that will stop anything, that will move anything, with proper faith in God, our Father."

Kenneth K. Bechtel, president, National Council, Boy Scouts of America, addressed the assemblage Friday afternoon in the second general session. His tribute to the Church activity in scouting was moving: "I am aware of the great honor that came to me last year when I was elected president of the Boy Scouts of America, and in that capacity I am very happy to be here today, and to bring you the greetings of the officers, of all the members of the Boy Scouts of America. I especially want to recognize the fine work the Mormon Church has done officially, privately, the fine leadership that has been furnished by so many of your leaders for scouting, not only among your people, but through their example to people throughout the world. \* \* \*

"Scouting is a big and vigorous

monument, but it is also deep in spirit and purpose. No one has said this better than the President of the United States, speaking at our annual meeting in Washington recently. He was speaking of people in public life, and he said, 'All we would need to make a better world would be for everyone to live the Scout oath and the Scout law.'"

The speaker of the Friday afternoon session was Elder Adam S. Bennion of the Council of the Twelve. His tribute to youth was moving: "I attended a conference in Chicago where they stirred me no end, because the youngsters themselves had gone to the police records, and they discovered in Chicago that all the offenses committed by the youth of Chicago that bring them into court are committed by five percent of their number. I made up my mind long ago that I was not going to lose track of the ninety-five percent while I indulged in the scandalizing, even by accepting it, of the five percent. \* \* \*

"Certainly no generation ever came to a richer heritage than the youth of our Church today. The more I read history, the more I thrill to it. Our forebears were wonderful. And if we can catch of their spirit and live in it, it will be a great day tomorrow."

Then he turned his attention to the leaders of youth. One of his final admonitions bears careful consideration, together with all that he said, "Do not get lost in the obligation of

(Continued on page 588)



Bee Hive girls with Honor Bee awards, typical of departments featured in the Friday afternoon session in dramatization, "The Light of MIA."

# Help Them



A warm, friendly atmosphere between parents and teen-agers, eases emotional strains of adolescence.

**P**ARENTS, IN ORDER to meet sympathetically the emotional problems of their young teen-agers, must understand these emotions. Not understood, they can cause untold suffering in the lives of young people.

Most teen-age boys and girls develop emotionally as they develop physically. Just as the teen years are accompanied by "storm and stress" in physical growth, they are also characterized by emotional disturbances.

By the time a child reaches the age of twelve, his emotional equipment is rather fully developed and differentiated. His emotions are not merely general, as earlier. It is possible to detect fear, rage, jealousy, love, hate, and other specific types of emotion which at birth were recognized only as general excitement. Consider, for example, three principal emotions: anger, fear, and love.

## Anger

Anger, jealousy, and similar emotions generally bring forth an impulse

to act aggressively. Small children follow this impulse, usually getting angry at toys or at some interruption of their play, and are impelled in some way to punish the toy or strike the individual who has interrupted them. They may control these impulses sometimes, but they are more likely to put on a tantrum.

The adolescent usually becomes angry over some social or personal thwarting; he has been embarrassed, made fun of, annoyed, or been treated in a way he thinks is unfair. His anger impulses are more varied than the impulses of the younger child and are controlled to a much greater extent than they are in very young children. The youth will react by becoming restless, refusing to

talk, or may resort to crying or scolding.

While parents will be aware of these impulses in anger and will assist the teen-ager with satisfactory means of release in times of emotional strain. Occasional direct or indirect release is usually better than continued suppression. Emotions which impel aggressive behavior can be constructive if controlled and directed into socially acceptable behavior, but when they are too strong, when they are uncontrolled, or there is no release, such emotions can be disastrous to personality growth.

## Fear

Fear is one of the most powerful of the emotions. When individuals express fear, they may perspire, become rigid, pale, or unsteady; they may have an impulse to fight, but they are more likely to be motivated to run away.

Although fears vary from person to person, most are learned reactions to certain situations. The things which are feared by small children are not the same as those feared in later years. We are concerned here with examining the things which cause adolescents to be afraid.

When a child first enters adolescence, he is likely to worry about such things as failure in school, the sickness of his mother or father, his

## A Challenge to Parents



# Understand

by Dr. Antone K. Romney

PROFESSOR OF EDUCATIONAL ADMINISTRATION, BRIGHAM YOUNG UNIVERSITY, AND PRESIDENT OF THE BRIGHAM YOUNG UNIVERSITY STAKE

—Photos by Bloom from Monkmeier

father losing his job or working too hard, someone being hurt, or about losing something. As the teen-ager grows older his worries change a little. Although many of his anxieties are the same, new reasons for worry appear. He is still afraid of school situations, accidents, lack of ability, but he also is worried about doing wrong, losing faith, growing too fast or too slow, not having clothes or money, not having friends, being teased or treated unfairly, and not being accepted by the group.

These and many associated problems cause deep emotional stress among youth; this tension will probably result in some type of undesirable behavior. In very young children the reaction of behavior is direct and abrupt. In adolescents it is more subtle. While the very young child screams and runs, the adolescent will attempt to avoid the situation without admitting that he is afraid.

Parents should help adolescents to understand this emotion, and that they need not be ashamed of fear because most normal people experience it. Sometimes if young people learn to recognize the situations in which they experience fear, they can prepare and plan their activities in such a way that attention is diverted to work instead of worry. Also, young people often are helped a great deal by talking to their parents about their problems. Serious personality difficulties can arise when worry is

held under the surface for too long a time, but if parent and child are on a warm, friendly basis so that the child can express his fears, there is less tendency for them to become entrenched and distorted.

Parents might also help the child to develop a sense of humor, which often dispels emotions such as fear. Since we sometimes take ourselves too seriously, a sense of humor helps us to see things in their true proportions.

## Love

A young child experiences a certain type of love, but the emotions which an adolescent experiences as love are quite different. This emotion leads the teen-ager to joyous behavior, which is usually inspired by some individual. With the infant, the mother is usually the person loved. With the normal adolescent, it is likely a friend of the opposite sex. An immature adolescent may fix his romantic love on parents, teachers, or others much older than he is.

Parents must realize that although the normal child will first love his parents and those upon whom he relies for his care and physical security, as he gets a little older his love will shift to friends of both sexes who recognize him as an individual, and

finally during or after adolescence, he will fall in love with someone with the intention of marriage, a sign of permanent emotional maturity.

This emotion of love is of long duration and leads to various types of behavior. Wise Latter-day Saint parents should recognize its symptoms in their children and provide for proper attitudes and expression of this powerful drive.

Parents must understand that their teen-ager should learn to express all of his emotions in ways which are acceptable to his parents and associates. He should, by adolescence, be more objective about emotional situations than his younger friends, and should be able to learn from criticism without getting his feelings hurt. He should learn during adolescence to face his real problems and solve them, instead of trying to escape reality, and he should be able to overcome most of his childish fears and worries. But this growth is not automatic.

A wise parent will be conscious of the fact that his adolescent is faced with intense emotional problems which, if handled intelligently, will become a source of power and joy in the years to come, and if handled unwisely can destroy happiness and joy for many years.



A wise father remains close to his son during the difficult teen years.

# To Be a KING

by *Hugh J. Cannon*

A FORMER EDITOR OF THE ERA

## SYNOPSIS

David, a descendant of John Hyrcanus, the founder of the Jewish monarchy, is a pretender to the throne now held by Herod Antipas. David and his friends attended a party at the palace—a party at which the dancer, Salome, asked for the head of John the Baptist. As the head was brought in, David in anger rebuked Herod and left the palace, taking the girl Ruth with him. Later, Ruth's friend, Martha, tells of a carpenter from Nazareth, whom some are already calling a prophet, who has a following in Galilee. Events have progressed until David feels that the throne is within his grasp. But David will seek the new Teacher who is abroad in the land to learn what one must do to win eternal life.

THE DATE SET for the wedding of David and Ruth was rapidly drawing near. Although the hour fixed by him for their meeting to arrange final details was long since past, he approached the home of his beloved slowly instead of traveling like the wind as was his custom. His usual buoyant air was changed to one of extreme dejection, and it was apparent that some strange experience had come to him.

As he came sufficiently near and saw that Ruth awaited him in the garden, his pace quickened, and he made a somewhat futile effort to assume a gay expression. Ruth hastened to meet him. He took her outstretched hands in his own and looked so searchingly into her eyes that she became confused. Her eyes revealed a wealth of love, the extent of which he tried to measure. In them also was a trust which stirred his tenderest emotions, making his lips tremble and his own eyes become moist.

"Oh, David, I feared you were not coming tonight! What detained you so long?"

She looked up while awaiting his answer and was startled by what she saw.

"You are ill!" she exclaimed, with sudden apprehension.

"No, I am perfectly well."

She took his face in her hands and studied his expression. "But what has come over you? You are so different from the merry, boyish David I have known; different, too, from the stern judge who rebuked Herod so courageously. What does it mean?"

"I am very much disturbed, Ruth, but would rather not explain the cause tonight."

"Have you received unfavorable word about the kingdom?"

"No, nothing of that kind."

"Your face indicates days of suffering!"

"It deceives then, for scarcely more than an hour ago I was saying to myself that for a month I have really lived."

The enthusiasm of the day returned and revived David momentarily, but he quickly lapsed into melancholy.

"But you aren't really living tonight. I could almost believe a stranger is visiting me. Why these changing moods?"

"I was rudely startled by something which occurred on my way here."

"Tell me what it was."

"Another time, Ruth. I have not yet weighed it with sufficient calmness to speak of it intelligibly."

"David, nothing less than a terrible calamity would agitate you so, and surely I have a right now to your entire confidence." David paused.

"Well, you have heard of the stranger who has recently come among us and performed so many miracles?"

"The Nazarene?"

"He is mockingly referred to as the Nazarene; but he is accepted by some—preposterous as it may sound to you, Ruth—as the promised Messiah."

"Oh, David, the Messiah in such guise and so ridiculed?"

"That is what many people think."

"But you cannot believe anything so foolish."

"I hardly know what to believe tonight. But as you insist, I shall tell of my experience with him, and you may judge. No, that is impossible. To judge properly, one must look into his eyes, the most wonderful I have ever seen, and hear his voice which, though gentle, stirs one's soul."

"Describe the man to me."

"That would not be difficult so far as physical appearance goes, but there is something about him as indescribable as the look a loving mother gives her sleeping babe. He has the bearing of a king—nay, more; for while a king has dignity, this man has sublimity. His gaze searches the soul. During my life I have met the world's distinguished ones, some who have been born to exalted positions, and others who, by the unquenchable fire within them, have achieved greatness; but never before have I heard man speak as this one does. In his simple presence vice is made shameful and men and women take on the exaltation of heaven. He speaks and the lame walk, the blind see, and the deaf hear. Miracles of this kind were performed in my presence, and his followers say that even the dead are raised to life."





"The dead raised? That cannot be."

"I have the positive word of several reputable men that it has been done."

"But, David, there have always been magicians among us. The Nazarene doubtless is one of them, with perhaps more cunning and skill than his fellows."

"Would you were right," said David dejectedly. "But this man's deeds alone, marvelous as they are, could not generate the majesty which envelops him."

"How often have you been in his company?"

"Never until today."

"It is most strange," said Ruth, and then added gaily, "but whether impostor or prophet, he need not interrupt our happiness. We have each other, and the Nazarene can take his own course."

The young man was silent.

"You are so distraught and unnatural. Forget this outcast and let us enjoy the evening."

Ruth was frightened by his reply.

"Forget him? And thereby, I fear, become an eternal outcast myself! Forget him and enjoy an hour's bliss, or remember him, and—I know not what, perhaps enjoy a blissful eternity? Ruth, I have not told you all. This man once said to his disciples, 'Be ye perfect, even as your Father which is in heaven is perfect.' The

exhortation, repeated to me by Lebanah, thrilled me, and I determined then, for your sake, dearest, to seek perfection."

"As if you could add to the degree of perfection you already have!"

"Love warps your judgment. Well, today I sought him and asked what I could do to inherit eternal life."

"And what more could be required than you are doing now?"

"He said to keep the law of Moses. When I told him that I had always endeavored to do so, he looked at me with such tenderness I could gladly have knelt and kissed the dust from his feet. I swear there were tears in



his eyes, and love immeasurable. Why, I could have died for him!"

"Please do not say such dreadful things. You frighten me! You could never think of dying for him. He could never expect it!"

"No, but something infinitely more difficult—to live for him."

"What do you mean?"

"After hearing my answer regarding the law of Moses, he said, and his words burned into my heart. 'One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.'"

The young girl recoiled in terror.

"Oh, David, what are you saying? How utterly ridiculous! You, a descendant of kings, and about to attain a throne, making a beggar of yourself to gratify this fanatic!"

"A beggar? Yes, it would mean that," he said reflectively, as if the full import of the unusual command had not occurred to him before. "To be homeless, the companion of unlettered men; to mingle with lepers and perhaps myself become unclean; it would mean all that, and more. What would death be in comparison to such an inglorious existence?"

"Why, David," exclaimed the girl, throwing her arms about him in a panic, "you cannot think of accepting such a preposterous invitation?"

"Certainly I do not accept it. How can I? Some of the results have been pictured, and, though hideous, they are endurable. To satisfy this inward longing, I might be willing to walk through life with hunger and disease casting loathsome shadows on my path; I might, after a struggle, blot out all memories of departed glory; but I cannot think of losing you, even to obtain the perfection of God!"

Ruth's face blanched.

"David, such a thing would kill me, and I pray you never to refer to it again. I hate this creature for exciting us with such absurd suggestions."

"Please, Ruth, do not say that," he said brokenly. "You little realize what your words mean. This stranger is no ordinary man, and if you cannot feel kindly toward him, at least reserve judgment. I thought it impossible for you to hate anyone."

"I can hate, and violently, any person who suggests taking you from me."

(To be continued)

# Leadership Development

by Elder Sterling W. Sill

ASSISTANT TO THE COUNCIL OF THE TWELVE

**T**HE objective of the Church is to get people into the celestial kingdom.

The problem involved is leadership. Mostly there is only one problem in the world, and it doesn't matter much whether the desired accomplishment lies in doing church work, or in building a business, or in running an empire. The problem is always the same—leadership.

The solution of the problem is leadership development through training. A trained man is usually more effective than an untrained man. That applies whether he is a surgeon, a lawyer, a farmer, a basketball player, or a church worker.

There are six steps involved in this development process:

## 1. Selection

The first step in developing a leader is to get the man, the right man, in the right place. There are too many square pegs in round holes. There are too many people who don't like what they are doing. There are too many appointments made on the basis of convenience or expediency without proper consideration of all of the factors involved. There are too many people loaded down with so many jobs that success is difficult in any. Faulty selection means wasteful inefficiency, a high turnover in office, and a general lowering of morale.

Anyone responsible for the appointment of personnel should carefully consider every available candidate. A complete list of all of those available is a great aid in selection. Businesses spend great amounts of time and money in aptitude testing, personal interviews, etc., in trying to upgrade their selection techniques. Certainly the best man may not be the first man that comes to mind. He may not even be the man who is presently "active." We need to look beyond the present and visualize how the candidates will fit into the program.

"There is something far more scarce and far more valuable than ability, and that is the ability to recognize ability." It is possible to learn to recognize ability before it has begun to blossom. Michelangelo made men out of stone. But before he became the great master he learned to see the finished product in the rough material. He said—

In every block of marble I see a statue; See it as plainly as though it stood before me Shaped and perfect in attitude and action. I have only to hew away the rough walls Which imprison the lovely apparition To reveal it to other eyes as mine already see it.

That is also our job. We must first learn to see the possibility and then to do the necessary things to bring it about.

It is a common mistake to think that only those presently in leadership positions have abilities. Jesus chose men like Peter and Joseph Smith and then developed the potential within them. There is still a lot of ability lying dormant and inactive in people. There are a lot of wonderful leaders as yet unknown even to themselves. And we can get many more people into the celestial kingdom if we take more care in the selection of personnel and are a little more careful to get the "right man" to begin with, rather than the easiest or the most obvious man.

## 2. Recruiting

There is a process that might be called "recruiting" which can be a powerful aid in leadership development. Often people are placed in positions which they do not understand and for which they are not prepared, or for which they have no heart. If one starts out in his assignment with the wrong attitude or is not fully converted to his job, our objective may be defeated before it gets started. Anyone who does his work grudgingly does it poorly. What a wonderful difference it makes if an

intelligent leader spends a little extra effort in recruiting.

During this process, full information should be given the worker as to what the job entails. The "time" or "preparation" or "labor" or "opportunity" involved should not be bypassed or understated. Conviction and enthusiasm in the worker can be built up and a solid foundation laid for his success. He should fully understand the importance of his particular responsibility. This is the time to discover objections and bring unsolved problems out into the open where they can be dealt with effectively. This is the place to obtain a meeting of the minds. The recruiting process is where the "offer" and "acceptance" take place. Certainly the acceptance should be "firm" and without too many reservations.

If the candidate has any traits or attitudes that would unsuit him for this work, or if he does not want to do it, or if he cannot or will not give it the necessary time, he may not be the right man. But all these matters should be known and settled before the appointment is made. Certainly the following should be clear in his mind and a firm commitment made by him regarding each of them:

1. He should understand the opportunity.

2. He should understand that he is to assume full responsibility for this assignment.

3. He should be willing to spend adequate time in planning and preparation and should be in attendance at all of his meetings.

4. He should understand that effectiveness in any church assignment is usually made up in large part of personal, individual work.

5. He should live the gospel. One cannot effectively teach what he does not adequately feel and live.

6. He should want to have this assignment. The Lord said, "... if ye have desires to serve God ye are called to the work." (D & C 4:3.) If he



doesn't want to do it, he can't do it. "Desire is the pilot of the soul."

7. It is a great help to a worker to know in advance that he will be expected to do his job well and that he will have vigorous and expert supervision.

Everyone likes to play on a winning team, one that has high standards and effective discipline. No one likes to be associated with indifference, inefficiency, confusion, and failure. It is far easier to "recruit" for a "going concern."

### 3. Induction

1. The candidate should be presented to his organization for their sustaining vote, and may be set apart to his office.

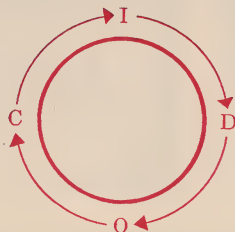
2. He should be presented with the basic tools with which he is to work, such as:

- a. A handbook.

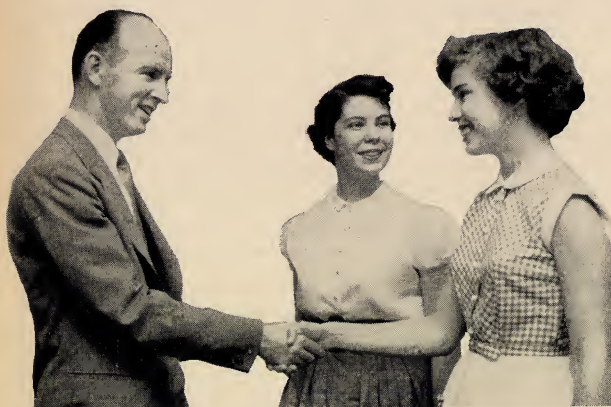
### 4. Training

It has been said that training is a continuous process and properly goes in a circle, the formula for which is:

1. Instruct
2. Demonstrate
3. Observe
4. Correct



**E**VERY INDUCTEE should be properly instructed. But instruction is not enough. We must *show* him how to do it. We learn faster through the eyes than through the ears.



—Hays from Monkmeyer Press Photo Service

A good leader is interested in the accomplishments of those under him.

- b. Any teaching materials, manuals, teachers' supplements, etc.
- c. Access to libraries, maps, pictures, reference works, or other materials pertaining to his work.
3. He should be introduced to those who will train and supervise him. The nature of that relationship should be understood by both in advance.
4. He should be introduced to his class or to those over whom he will preside and a suitable means established for mutual respect.

Everyone's church work should be continuously observed, as an aid to his improvement. It is far easier for one on the sidelines to see the errors of performance as a basis for giving assistance. One of the most troublesome defects of supervision comes about because of our fear to give constructive aid. We are afraid the trainee will think we are being "critical," and so we settle for a case of "arrested development." But if both the trainee and the trainer understand

the training process before it begins, no unfavorable situation should arise. "Training on the job" is the backbone of business success; it is also the key to effective church work and must be expertly and frankly done.

### 5. Supervision

The old idea that the way to train someone was to throw him into the job and let him sink or swim by himself is generally discredited in our day. Business organizations, governments, and other enterprises have found that "constant supervision" for everyone can pay tremendous dividends. This becomes far more important when the saving of souls is involved.

### 6. Motivation

It has been discovered that the fires of faith in human hearts can be made to burn more brightly. A human being is more or less like a thermometer. His enthusiasm may be at 32 degrees below zero or it may be at 212 degrees. Heat has always been appropriately used as a figure of speech to indicate the quality of our enthusiasm and accomplishment. We say one is "on fire." John wrote to the Laodiceans, "I know thy works, that thou art neither cold nor hot." (Rev. 3:15.) The fire of enthusiasm can be developed in people. It can also be passed from one person to another. Oscar Hammerstein, II, has written, "A heart can inspire other hearts with its fire." Mr. Hammerstein said:

Give me some men who are stout-hearted  
men  
Who will fight for the right they adore;  
Start me with ten who are stout-hearted  
men,  
And I'll soon give you ten thousand more.\*

This principle contains great power. The ability to motivate human personality in its spiritual aspect is probably the most constructive ability in the world.

The six steps mentioned above do not apply only to newly appointed personnel. The formula is exactly the same if you are trying to discover where success is being short-circuited in those already in office. Suppose you take each individual worker under your direction and go through these steps with each personally.

1. *Re-select:* Is he the best possible man for this particular job? If not,

(Continued on page 385)

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Henry Kreis with his first model and part of the soldier group sculpture.

Finished memorial as it stands west of Hill Street between the Hollywood Freeway and Sunset Boulevard, Los Angeles, California.



## Los Angeles' Newest Monument

by Etbel E. Bangert

IT IS ONE thing when a child fits together forty pieces of bright cardboard to make a jigsaw picture and quite another when men use 639 pieces of colorful ceramic tile, weighing about 80 tons, to create a picture that can be seen for miles.

The extraordinary bas-relief puzzle is a memorial that is 400 feet long and 45 feet high located west of Hill Street between the Hollywood Freeway and Sunset Boulevard, in Los Angeles.

It is more than an artistic oddity however—it is a very important part of the new Pioneer Memorial that was recently constructed at the base of Fort Moore Hill. Under the great central panel is chiseled:

ON THIS SITE STOOD FORT MOORE BUILT BY THE MORMON BATTALION DURING THE WAR WITH MEXICO. THE FLAG OF THE UNITED STATES WAS RAISED HERE ON JULY 4, 1847, BY UNITED STATES TROOPS AT THE FIRST INDEPENDENCE DAY CELEBRATION IN LOS ANGELES. THIS MEMORIAL HONORS THE TROOPS WHO HELPED TO WIN THE SOUTHWEST: THE UNITED STATES FIRST DRAGOONS WHO FOUGHT AT SAN PASQUAL, THE NEW YORK VOLUNTEERS WHO CAME BY SEA AND THE MORMON BATTALION WHICH MADE ONE OF THE LONGEST AND MOST ARDUOUS INFANTRY MARCHES IN HISTORY.

'This, Los Angeles' newest monument, with its sturdy pylon and lovely waterfall, is the artist's way of solving the problem of an ugly high embankment created by an age of rapid transit freeway that leveled the old Fort

Moore Hill. However, it is more—these sculptured symbols commemorate a highly dramatic and historic event of importance to all Americans.

Completed in October 1956, and dedicated by a grateful citizenry to commemorate the bravery of its forebears, the great terra cotta bas relief was actually executed in Lincoln, California, over 400 miles away and shipped in great boxes to be reassembled, by number-to-blueprint, just as any jigsaw puzzle is finished.

The sculpture was done by Henry Kreis, internationally known designer and artist, and he was assisted by Ernest Kadel, sculpturing chief of the historic Gladding, McBean and Company which was organized in 1875, in Lincoln, Nebraska.

The main part of the relief portrays United States soldiers raising the flag, the smaller sections show pioneer cattlemen and viticulturists, stage coaches and railroads of the immigration period and a modern California family standing before an imposing scene of a 20th Century hydroelectric power plant.

An indication of its tremendous size can be gained from the fact that more than thirty tons of modeling clay were required for the original work. As the sections of the clay model were completed workmen made plaster molds of them. Terra cotta clay was then pressed into the molds to form the sections which finally were fired and glazed for use in the memorial.

An aside was good for a laugh in the old loft, when a visitor objected to one of the fourteen foot high figures as looking too much like Stalin in his Russian style cap and huge mustaches. Down came Sculpture Kreis from his lofty perch to study the figure. It was true. With a quick swirl in the wet clay with his modeling tool, the artist created a cap and face that pleased everyone.

"The real work was in making the scale model in plaster," Kreis admitted. "You work awhile and then you have to walk around and think. Then there is all the research—like finding out how many stars were in the flag at that time and what kind of uniforms the men wore.

"The first time the man seated on the horse was too far back so I had to move him ahead an inch. That meant I had to scrap that section of the model and start all over again."

Not all the figures in the flag raising scene are in uniform. Kreis said he learned, among other things, from his study in various libraries, over the months, that members of the Mormon Battalion were issued money to buy uniforms but some of them preferred to wear their own clothes and save the money for other purposes.

As far as is known this is the largest sculpture of its kind ever done in this country and it forms a huge backdrop for a pleasant spot in which to spend a quiet moment, in the midst of one of the noisiest cities in the world.



EDITOR'S NOTE:

Following in their entirety are printed two resolutions extending appreciation and congratulations from both the State of California and the City of Los Angeles to The Church of Jesus Christ of Latter-day Saints, The Sons of The Utah Pioneers and The Daughters of The Utah Pioneers. Commendation is extended to the Church for its part in "bringing the American Flag to California and hastening the westward march of civilization . . ." and also to the Church and the previous mentioned organizations for their joint contribution of \$76,259.00 for the erection of a flagstaff and pylon at the Fort Moore Memorial site between the Hollywood Freeway and Sunset Boulevard, in Los Angeles.

City of  
LOS ANGELES  
State of California

RESOLUTION

Appreciations  
*from California*

Assembly, California Legislature,  
1957 Regular Session

ASSEMBLY CONCURRENT  
RESOLUTION

Relative to the Mormon Battalion

Whereas, There has been a fitting memorial completed on Fort Moore Hill in the Los Angeles Civic Center to honor the memory of the soldiers and pioneers who played a key role in the early history of this State; and

Whereas, The original Fort Moore was constructed in 1847 by members of the famous Mormon Battalion who came to California and arrived in Los Angeles at a critical period of history following a record march on foot from Council Bluffs, Iowa; and

Whereas, This battalion's march played a key role in opening up adequate wagon trails to and from California; and

Whereas, Some of this battalion's accomplishments include demonstrating the feasibility of a railroad right of way into California from Arizona and New Mexico, pioneering a wagon road through Cajon Pass northeast to Salt Lake City and pioneering a wagon road ascent up the western slopes of the Sierra from Sutter's Mill eastward to the Salt Lake Valley; and

Whereas, With the battalion when it marched into California came the first Mayor of Los Angeles, a future Governor of California, and men whose labors would divert a millrace at Sutter's Mill and lead to the discovery of gold; and

Whereas, The battalion's arrival in California secured the weakly held garrison at Los Angeles and forever assured that the American Flag had come to the pueblo to stay; and

Whereas, There has been placed atop Fort Moore a pylon and flagpole to honor the Mormon Battalion for erecting the first flagpole over Fort Moore and conducting the first Fourth of July observance at that place; now, therefore be it

*Resolved by the Assembly of the State of California, the Senate thereof concurring,* That the members of the Legislature acknowledge the key role this brave battalion played in bringing the American Flag to California and hastening the westward march of civilization, and hereby extend congratulations to the Church of Jesus Christ of Latter-day Saints, the Daughters of the Utah Pioneers and its national president, Kate B. Carter; the Sons of the Utah Pioneers and its national president, Horace Sorensen; and all others who have helped make this memorial possible; and be it further

*Resolved,* That the Chief Clerk of the Assembly prepare and transmit suitable copies of this resolution to the Church of Jesus Christ of Latter-day Saints, to Kate B. Carter, and to Horace Sorensen.

*Assembly Concurrent Resolution No. 41 read, and adopted in Assembly January 19, 1957.*

SIGNED:

L. H. Lincoln

*Speaker of the Assembly*

ATTEST:

Arthur A. Ohnimus

*Chief Clerk of the Assembly*

*Assembly Concurrent Resolution No. 41 read, and adopted in Senate January 21, 1957.*

SIGNED:

Harold J. Powers

*President of the Senate*

ATTEST:

Joseph A. Beek

*Secretary of the Senate*

Whereas, there is to be erected at the Fort Moore Memorial site, a flagstaff and pylon; and

Whereas

THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS

*has deposited with the Fort Moore Memorial Fund the sum of \$76,259.00; and*

Whereas, this sum has been made possible in part by the contributions raised by Church members and through the efforts of the DAUGHTERS OF THE UTAH PIONEERS and the SONS OF THE UTAH PIONEERS, for the construction of the flagstaff and pylon in memory of those early CALIFORNIANS of MORMON ancestry who helped to found the City of the Angels; and

Whereas, these generous activities of the Church and its members deserve the highest recognition by this City Council;

*Now, Therefore, Be It Resolved,* that the City Council of the City of Los Angeles does hereby commend the Church of Jesus Christ of Latter-day Saints and its members for their generosity and thoughtfulness in contributing so wholeheartedly to the Fort Moore Memorial Fund;

*Be It Further Resolved,* that a suitably engrossed copy of this resolution be presented to the officials of the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

Resolution by

Ernest E. Debs,

*Councilman 13th District*

Gordon R. Hahn,

*Councilman 8th District*

Walter C. Peterson, *City Clerk*

I HEREBY CERTIFY that the foregoing resolution was adopted by the Council of the City of Los Angeles at its meeting held January 9, 1957.

John S. Gibson, Jr.,

*President of the Council*



# The Gown in the Attic

by Harold Helfer

**I** ALWAYS LIKED my Aunt Priscilla. As soon as she phoned and said she would like to see me, I left for her place. She said there was no hurry, but I walked fast anyway. I guess, without really thinking about it, it was because I knew she wasn't feeling well.

The family was quite worried about her, the reason being that the doctor didn't seem too sure about what was wrong with her. "She just seems to be fading away," Dr. Pruthers said.

But this wasn't uppermost in my mind as I walked along to Aunt Priscilla's. I don't know why, but I

kept thinking about that white wedding gown of hers in the attic. I don't believe people can read other people's thoughts, not really, but somehow I knew that Aunt Priscilla wanted to see me about that wedding gown.

I guess I'll never forget the day Aunt Priscilla caught me looking at the wedding gown in the attic. She must have stood there at the top of the steps two or three minutes just watching me before I knew it. You see, I used to tell her I went up there to look through some of the old-fashioned pictures in the magazines

and albums, and sometimes I would thumb through a few, but mostly I would take the wedding gown out and lay it out on top of the trunk and look at it.

I suppose it was a funny thing for somebody to do, especially a boy, but it was such a beautiful gown. There was something shimmering about it. The attic always seemed to light up whenever I took it out. I hadn't been to too many weddings in my life, only one, in fact, but I'd seen quite a few in movies and newsreels and on television, and I'd never seen a wedding gown as lovely as this one.

THE IMPROVEMENT ERA



I guess I was a little embarrassed that day Aunt Priscilla caught me looking at her wedding gown. She didn't appear to get mad about it, but for a moment she stood there at the top of the stairs, seeming to search into my eyes. And then later on, while we were out on the patio, she told me the story of the wedding gown.

I'd always thought that Aunt Priscilla had just naturally been an old maid. I mean, she was tall and thin, and her face was kind of pinched, and she wore glasses. It was as if she was born to be an old maid. But that wasn't quite the way it was.

It seemed that Aunt Priscilla once was going to marry someone, someone whose name was Charles Waters, and she'd made that wedding gown all by herself. But Charles was a soldier, and he went off to war and never came back. This was a war a long time ago, World War I they called it.

So Aunt Priscilla never put on that wedding gown.

"It's a very pretty one," I told Aunt Priscilla. "It's the prettiest one I ever saw."

"It is lovely," She said this very thoughtfully—and softly, too.

I started to ask Aunt Priscilla why she hadn't finally married somebody else, but I didn't. Something told me maybe you just didn't ask questions like that.

From then on, whenever I'd come over to Aunt Priscilla's and say that I was going up to the attic to look at the old magazines, it was a kind of secret between us that I was really going to have another look at her wedding gown.

ON THIS DAY, as I was hurrying over to her place, I knew it had something to do with the wedding gown, but I couldn't imagine just what it could be.

A few minutes later, we were sitting out in the patio, and she looked into my eyes and said, "Hal, you know just about everyone in this neighborhood, don't you?"

"Yes, ma'am," I said. "Just about."

"I'm afraid I've been something of a recluse," she said. "I know so few personally. But you're an active and personable young man, and you have that paper route of yours—"

"Yes, ma'am," I said. "You get

to know a lot of people all right, having a paper route."

"Well, you see, Hal . . . I'd like to give that wedding gown away . . . on September 5."

There was silence, and then Aunt Priscilla said softly, "I'd like it to go to someone very nice . . . someone who'd be lovely in it. I thought you might be able to select that someone for me, Hal."

I still didn't know what to say, but I managed a "Yes, ma'am."

Aunt Priscilla coughed a bit now. Her face was pale. "You see, Hal," she said, "there comes a time when we must all think of the disposal of our effects."

There was a pause, and then she said, "If you're wondering about the September 5 date, well, you see, that was the date I was to have been married. It seemed rather fitting—"

There was another pause, and then I said, "Aunt Priscilla, I'm sure you're going to get well, but if you want me to find someone to give the wedding gown to I will. I can't think of anybody off hand on my route or in the neighborhood who is getting married, but maybe somebody will occur to me."

"It doesn't have to go to someone who is actually about to be married. But I'd like someone to have it who is a fine and lovely person, whose life is stretching out before her. I'd like to see her try it on . . . no one has ever worn it, you know. . . ."

It's not such an easy thing to decide who should get a wedding gown. Maybe it's different if you're a girl; I don't know. Of course, if I'd have known someone who actually was

getting married, it would have helped. Not that I didn't know of some, like Miss Feaster, who lived in that corner white house; and Miss Corbett, the schoolteacher; and Miss Morris, who worked in the drugstore.

But somehow, though they were all nice enough, none of them seemed to quite fit. I tried to think of others, but there was something else on my mind, too—the September 5 date. It was not only the date I was supposed to bring somebody over to Aunt Priscilla's to try on the wedding gown, but I happened to overhear Dr. Pruthers tell Mama that Aunt Priscilla had a strange obsession that she was going to "pass away on or shortly after September 5."

"And I must say, she does seem to be weakening," Dr. Pruthers said. "There doesn't seem to be much I can do. It's almost as if she willed it that way."

That was something hard not to think about, of course. I'd always felt that Aunt Priscilla was about as nice a relative as you could have.

I knew that seeing somebody in her wedding gown on September 5 had become a very important thing to her, and I wanted to get somebody who was just right. I thought about it and thought about it.

I guess I sort of kept hoping, all along, that September 5 would never come, but of course it did. That morning I set out for Aunt Priscilla's.

ALTHOUGH only three weeks had actually gone by since I'd had that earlier talk with her, she seemed thinner, and there was a weariness about her, too. But her eyes were shining brightly.

"I knew you'd come," she said, almost breathlessly. "I knew you wouldn't let me down. You do have someone for the gown?" she asked.

"Oh, yes," I told her.

She led me out to the patio. The cookies and punch were already there.

"I'd like to ask one thing," I told her. "That you'll approve whoever I select."

"Of course, Hal," she said, beaming. "You know I've always felt there was something fine and level-headed about you. I know you have made the proper choice, but now you've aroused my curiosity," smiled Aunt Priscilla. "Who do you have?"

"No one," I said.



# MEMORIES

by Ben Brown

**J**ULY 20TH TO 24TH inclusive, year 1897, there was held at Salt Lake City, Utah, what was called "Utah Pioneer Jubilee," in commemoration of the fiftieth anniversary of the arrival of the first band of pioneers into the Salt Lake Valley. We old-timers remember some of the outstanding events of that memorable occasion.

At sunrise the first day there was a national salute by the survivors of the battery of the Nauvoo Legion. At 9 a.m. the pioneers assembled at the Old Fort Square, now Pioneer Park. Of the 2,000 or more pioneers who entered the valley in 1847, there were in 1897 about 650 survivors assembled on the spot where the first camp was made. After singing that old familiar hymn "Come, Come, Ye Saints" and having prayer, the survivors of the Nauvoo Brass Band played some of the favorite tunes that once thrilled the Saints, including the Prophet Joseph, in the beautiful city of Nauvoo. As many as were able then marched from Third South up Main Street to the southeast corner

of Temple Square, where they witnessed the unveiling of the monument erected in honor of Brigham Young and the pioneers. Now, after sixty years, this shrine still stands, the wonder and admiration of millions of visitors to the city, and hundreds of thousands of the followers of this great leader in whose honor it was erected.

At 2:30 p.m. services were held in the great tabernacle. Outstanding on the program were: singing by the choir, prayer by J. Golden Kimball, music on the great organ by Joseph J. Daynes, oration by Brigham H. Roberts, and presentation of badges to the surviving pioneers by twenty-seven young women representing the then twenty-seven counties of the state.

The badge was of gold and represented typical figures in the early history of Utah, including a portrait of Brigham Young. It was given as an insignia of honor to the pioneers, something to be handed down through generations of their families as a perpetual reminder of the achievements of their ancestors. Following the presentation of badges, Captain Thomas Dobson danced a pioneer jig, and John V. Smith sang the song of the handcart brigade. Singing and prayer concluded the services. The Honorable and Mrs. William Jennings Bryan were guests of honor, and expressed their pleasure.

At 8:30 p.m. in the famous Salt Lake Theatre a four-act play entitled *The Charcoal Burner* was presented

by the Deseret Musical and Dramatic Association. Many notables were present at this overcrowded performance, including President Wilford Woodruff, the Twelve, the William Jennings Bryans, Heber M. Wells, the first governor of the state, and James Glendinning, mayor of Salt Lake City.

The second day a mammoth parade was held called "The Pageant of Progress." Some outstanding features were: a few of the oldest inhabitants of the state, Indians moving camp; Jim Bridger's cabin; floats—An Indian Band of Full-Blood Indians, "Utah in 1847," survivors of the Nauvoo Legion, the Good Ship *Brooklyn*, pioneer bandwagon occupied by the remaining members of the Nauvoo Brass Band, the Overland Stage, survivors of the handcart companies, the first fast mail, the Pony Express, the prairie schooner, the volunteer fire department, and the first streetcar.

There were swimming, boating, and dancing at beautiful Saltair, a football game at Becks' Hot Springs, baseball at Fort Douglas, and many attractions at Calder's Park (now Nibley Park).

High lights of a children's parade held the third day were a Mother Goose float; a Sego Lily float; Peter, Peter, Pumpkin Eater; Little Miss Muffet; and Ding Dong Bell floats; Held's brass band; an Indian band; floats titled "All Nations," "Fairy Queen," "The Gulls and Crickets;" and the Fort Douglas band.

(Concluded on page 603)

Assembled from the towns of Centerville, Bountiful, and Farmington are, (left to right): Walter Rampton, Fred Meadows, John Chase, Lorenzo Schofield, Alma Hardy, William Hardy, C. O. Rollins, C. H. Smith, Joseph West, Peter Taylor, Edward Cottrell, Wm. Barber, and Wm. Oakden. On horse at left, B. H. Roberts; at right, Joseph H. Grant. Driving the Davis County Float, William H. Streeper and his son

William H. Streeper, Jr.





# .. Thoughts for your inspirational talk ..

## MAN



- To every man there openeth  
A way, and ways, and a way,  
And the high soul climbs the high way,  
And the low soul gropes the low;  
And in between on the misty flats,  
The rest drift to and fro;  
But to every man there openeth  
A high way and a low,  
And every man decideth  
The way his soul shall go.

—John Oxenham,  
*A High Way and a Low*

- When I consider thy heavens, the work  
of thy fingers, the moon and the stars,  
which thou hast ordained;

What is man, that thou art mindful of  
him? and the son of man, that thou  
visitest him?

For thou hast made him a little lower  
than the angels, and hast crowned him  
with glory and honour.

Thou madest him to have dominion over  
the works of thy hands; thou hast put all  
things under his feet:

All sheep and oxen, yea, and the beasts  
of the field;

The fowl of the air, and the fish of the  
sea, and whatsoever passeth through the  
paths of the seas.

O Lord our Lord, how excellent is thy  
name in all the earth!

—Psalm 8:3-9

- A man is the child of his works.  
—Cervantes, *Don Quixote*, Bk 1

- A man ought to compare advantageously  
with a river, an oak, a mountain.

—Emerson, "Conduct of Life"

- The proper study of mankind is man.  
—Alexander Pope,  
*An Essay on Man*

\* \* \* \*

- He that is born to be a man neither  
should nor can be anything nobler, greater,  
or better than a man.

—C. M. Wieland,  
*Peregrinus Proteus*

- God give us men. A time like this demands  
Strong minds, great hearts, true faith and  
ready hands.

Men whom the lust of office does not kill!  
Men whom the spoils of office cannot buy;  
Men who possess opinions and a will;  
Men who have honor; men who will not lie;  
Men who can stand before a demagogue  
And damn his treacherous flatteries without  
winking.

Tall men, sun-crowned, who live above the  
fog

In public duty and in private thinking.  
For while the rabble, with their thumb-  
worn creeds,

Their large professions and their little deeds,  
Mingle in selfish strife—lo! Freedom weeps;  
Wrong rules the land; and waiting Justice  
sleeps.

—J. G. Holland

(A favorite poem of the late President Heber  
J. Grant)

- What a piece of work is a man! how  
noble in reason! how infinite in faculty!  
in form and moving how express and ad-  
mirable! in action how like an angel! in  
apprehension how like a god! the beauty  
of the world! the paragon of animals! and  
yet, to me, what is this quintessence of  
dust? man delights not me; no, nor woman  
neither.

—Shakespeare, *Hamlet*,  
Act II, Sc. 2

- Know this, that every soul is free  
To choose his life and what he'll be,  
For this eternal truth is given  
That God will force no man to heaven.

He'll call, persuade, direct aright,  
And bless with wisdom, love, and light,  
In nameless ways be good and kind,  
But never force the human mind.

—William C. Gregg

*Hymns Church of Jesus Christ of Latter-day  
Saints*, 90

- Adam fell that men might be; and men  
are, that they might have joy.

—2 Nephi 2:25

## Jesus Feeds the Multitude

(Continued from page 565)

At the conclusion of their first missionary trip, the twelve apostles returned to Capernaum to report to Jesus what they had accomplished. About this time, possibly because he knew that Herod was seeking him, Jesus and his disciples again crossed the Sea of Galilee and went into the desert near the city of Bethsaida. But the people learned where he had gone, and thousands of them followed him, carrying their sick to him to be healed. Jesus had compassion on the people and healed the sick and taught them about the kingdom of God. The day passed, and as evening approached, the disciples of the Lord became concerned. They were some distance from a settlement; the people had undoubtedly been without food most of the day; there was nothing for them to eat; and they suggested to Jesus that he send the people away that they might go into the villages to obtain food.

Jesus said, "Give ye them to eat." But how could they? They had only five loaves of bread and two fishes and not enough money to go into the village and buy food for five thousand people! But Jesus told his disciples to have all of the people sit down on the grass. And so they seated themselves. The Lord blessed the bread and the fish, and instructed his disciples to distribute them to the five thousand.

Picture the astonishment of the assembled multitude as well as of the disciples as they passed among the people giving out the food. The more they took out of the baskets, the fuller the baskets were. Surely here was a miracle the like of which the world had never before seen. The five thousand assembled people ate until they were all full. Then Jesus told his disciples to gather up the food that remained so that it would not be lost, and much to their amazement, when they had gathered it all together they had filled twelve baskets!

Excitement among the five thousand grew as they realized what had happened, and as they talked about it among themselves, Jesus knew what was developing. Unless something was done the five thousand "would come and take him by force, to make him a king." He therefore instructed his disciples to get in the ship and

go back to Capernaum, while he sent the multitude away. But they did not want him to leave and tried hard to persuade him to be their king. Still he sent them away and went up into a mountain to pray to his Father in heaven.

Out on the lake the disciples were having trouble because a wind came up from the west and created great waves and prevented them from making much headway. Into the night they toiled, rowing against the wind. Knowing of their plight, Jesus came to their aid by walking on the surface of the water. When the disciples saw a figure coming toward them on the water, they thought they saw a ghost, and they cried out in fright. But Jesus said unto them, "Be of good cheer; it is I; be not afraid."

Simon Peter then said, "Lord, if it be thou, bid me come unto thee on the water."

Jesus answered "Come."

"And when Peter was come down out of the ship, he walked on the water, to go to Jesus."

But this good man looked around and saw the strong wind whipping the waves. In the midst of it he began to doubt, and as he became more and more afraid his faith weakened, and he started to sink.

"Lord, save me," he cried out. Walking to him, "Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" Then, perhaps with Peter's hand in his to give him strength and courage, Jesus

led him back to the ship. As soon as they were on board, the wind stopped and calm prevailed. What a marvelous experience! No wonder those who were on the ship fell down and worshipped the Lord and said, "Of a truth thou art the Son of God."

Early the next morning the multitude which had been fed the evening before looked for Jesus, but finding neither him nor his disciples they concluded that he must have returned to Capernaum, so many of them also got into some boats and crossed over the lake. Finding Jesus on the west side of the sea, they said, "Rabbi, when camest thou hither?" Passing over their question the Lord told them that they were following him not to hear his words, not even to see miracles performed, but rather to have their stomachs filled.

What an easy life this would be, some of them must have thought, if they could just follow Jesus from place to place and live by his miracles. They would never have to work, never have to worry about making a living.

The time had come to teach a great lesson to these people and to separate the faithful disciples from those who were merely curious or were following him for personal gain. And so Jesus took this occasion to preach the great sermon on the bread of life. "Labour not for the meat which perisheth," he told them, "but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed."

Answering their question as to how they could do the works of God, Jesus said, "This is the work of God, that ye believe on him whom he hath sent." It is hard to imagine that after all they had seen they would ask for a sign, but that is what they did, and still not being able to get their minds off the things of the world, they asked Jesus to "evermore give us this bread."

"I am the bread of life," Jesus said, "he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

After further explanation Jesus added "For I came down from heaven, not to do mine own will, but the will of him that sent me." He then predicted his resurrection, as well as the exaltation of everyone who does his will.



Drawing by Major Benton Fletcher, from Lionel Cust's *Jerusalem: a Historical Sketch*, published by A. & C. Black, Ltd., London.



All of this made the Jews angry. They were looking for real bread, not for what seemed to their narrow minds to be double talk.

Again Jesus said, "Verily, verily, I say unto you, He that believeth on me hath everlasting life." He further explained his relationship to the Father, the reason of his coming into the world, but many did not understand, or thought the doctrine "hard" and murmured against him. But Jesus knew who believed and who did not believe and probably spoke as strongly as he did, as was indicated above, to separate the faithful from the unfaithful. Large numbers of his followers left him and believed in him no more.

Turning to the twelve Jesus said, "Will ye also go away?" Simon Peter answered for the group saying, "Lord, to whom shall we go? thou hast the words of eternal life.

"And we believe and are sure that thou art Christ, the Son of the living God."

Answering them Jesus said, "Have I not chosen you twelve, and one of you is a devil?"

He was referring to Judas Iscariot, who he knew would betray him.

(To be continued)

## FLAMING HORIZONS

By Donovan Marshall

SUNRISE . . .

The earth is flushed  
With dawning hope and power,  
Resolved to set this day apart  
With deeds.

Sunset . . .

The earth still glows  
From efforts to achieve,  
And while man rests it plans to meet  
New needs.

## Leadership Development

(Continued from page 577)

certainly a change should be made. It is unthinkable to allow the work of salvation to fail merely because the wrong man is in office. On the other hand, if he is the best man but is not getting adequate results, we should—

2. *Re-recruit*: Think of this re-recruiting process as a businessman would conduct it with an employee who was losing money for his firm. Why is the employee falling down? Does he understand exactly what is

(Continued on following page)

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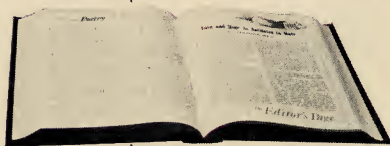
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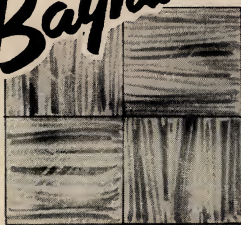
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## Leadership Development

(Continued from preceding page)

expected? Does he want to do it? Has he any plans for improvement? Will he agree to do it in the future on a one hundred percent basis? There must be a meeting of the minds.

3. *Re-induct:* Does he have the

proper materials with which to work? If not, he should get them immediately, and we should know why he didn't get them before. Where is our organization falling down?

4. *Re-train:* Training and re-

(Concluded on page 588)

## Education—and the price we pay

Richard L. Evans

AMONG THE many questions at commencement, it is proper that this one should recur: Who pays for our education? (And a corollary question, "Who benefits by it?") Both are a matter of proper concern, with mounting costs to public and parents and pupils. (As a sidelight on the subject, this should be said: "The only thing more costly than education is ignorance.")<sup>1</sup> As to the student, by the time he has worked his way, and suffered long, and paid much in effort and time and tuition, he might actually come to feel that he has paid for his education. But this is far from the fact. No one ever pays for his own education, no matter how much he contributes to it—because what comes to him from the past is beyond price. Anyone—any student, any professional person—who thinks he has paid for his own education is grossly deceiving himself, for the knowledge, the skills, the tools, the privileges and opportunities of any occupation, any profession—the trial and error and truth—all come to us in larger part from the past and an incalculable price has been paid for them. And therefore every graduate, to use a trite phrase in the sincerest sense, does owe a debt to society, a debt to God and man, and to the immemorial past, and to the eternal and everlasting future. We are our brother's keeper. And our brothers of the past have done much to make us—and our Father also—and we do have real and everlasting obligations to other people, and to the great purposes that move through time and eternity. Tangibly, materially, intangibly, spiritually, every generation inherits more than it produces. No generation ever pays its own way. On this theme, Emerson said: "[It] is base, . . . to receive favors and render none. In the order of nature we cannot render benefits to those from whom we receive them, or only seldom. But the benefit we receive must be rendered again, line for line, deed for deed, cent for cent, to somebody."<sup>2</sup> This is but another way of saying what occasionally needs to be said, and commencement seems the time to say it: that no man is self-made; and no student ever pays altogether for his own education, no matter how hard he works, no matter what he brings to it. And in the working years ahead, there is an earnest obligation to give sincere service—for there is no man who is not a product of the past. There is no man who is what he is except as many have helped to make him.

"The Spoken Word"

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<sup>1</sup>Author unknown.

<sup>2</sup>Ralph Waldo Emerson, *Compensation*.

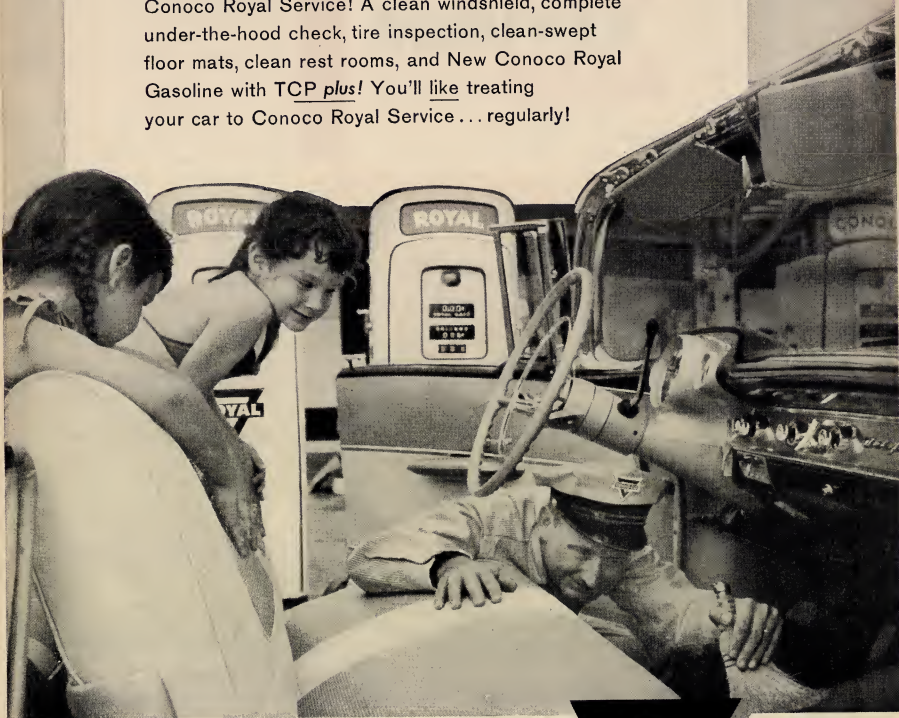


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## Leadership Development

(Concluded from page 586)

training are the life of success. This is the process by which understanding, skills, attitudes, and habits are established and improved. Constant, effective training makes work productive and pleasant. When one is ahead of his job, he loves it. When it is ahead of him, he hates it. Thorough training will increase every accomplishment. It will increase satisfaction. It will reduce frustration, discouragement, turnover, and loss of time. It will also decrease the number of God's children who will lose their eternal exaltation.

5. *Constant Supervision:* Are you in constant contact with those under your direction? Do you know their weaknesses and strengths? Are you able and willing to give necessary help to bring about constant improvement?

6. *Re-motivate:* It is human nature that people left to themselves sometimes run out of gas. They become unrun and discouraged. People sometimes get a kind of "battle fatigue." Most of us need someone to stir up our faith, to recharge our enthusiasm and re-inspire our purpose. The fires in our souls need to be rekindled occasionally, and all of us need someone who is continuously interested in our accomplishment.

Many of the great business corporations report that their top leaders spend between forty percent and sixty percent of their time working directly with those under their direction to help them maintain momentum and morale.

The above processes should be constantly studied and worked at. By an effective use of these steps we may help ourselves to develop an inspiring leadership which can be the greatest power for good in the world.

## Youth Deserve Noble Leaders

(Continued from page 571)

your calling. Catch sight of the opportunity and glory in it. You need to have zest for saving souls."

"The Part that Hangs Over" was the title chosen by Bishop Clyde D. Sandgren when he was asked by President David O. McKay to address the MIA on Sunday morning. Among other things he said, "I recognize

(Continued on page 590)

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## Youth Deserve Noble Leaders

(Continued from page 588)

and appreciate—with you—that the Church of Jesus Christ of Latter-day Saints gives to its members unique opportunities to participate and to develop qualities of leadership. \*\*\*

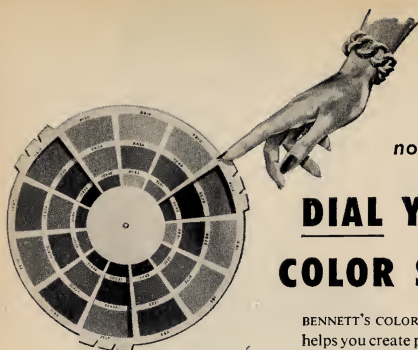
"We are all different kinds of vessels, each with different capacities. The gospel of Jesus Christ flows in and takes the shape of our faith. Some of us have average-sized faith, while the faith of others is greater, but the spirit of the gospel can fill us to overflowing. Some react in enriched service to their fellow men, others in creative activity, still others in leadership. But all of us are working together as servants of our Heavenly Father to further his work upon the earth. \*\*\*

"It is my prayer—and my conviction—that the qualities of leadership that I see exemplified in the MIA leaders of the Church will assist the thousands of our young people who respond to their inspiration to withstand the pressures of trial and temptation; that they will assist our members to build lives of such breadth and quality that there will be a part to hang over and give comfort and warmth."

Elder Marion G. Romney of the Council of the Twelve said, "Knowledge comes from two sources. There is the knowledge we obtain through the learning of men, which comes through our five normal senses, and it is wonderful to get that knowledge and the Lord has commanded us to get all we can get and learn all things.

"There is another type of knowledge, knowledge of divine things which comes through a different process of learning than the normal senses of men. It comes through revelation direct from heaven. We might call it religious knowledge. There are two aspects to this religious knowledge. One of them concerns the great store of religious knowledge which we have in the scriptures from the very beginning, from Father Adam's time until now. Through the prophets the Lord has given, by revelation, religious knowledge, knowledge which concerns him, which concerns the verities of life, which concerns the great gospel plan, the Redeemer of the world and his mission.

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**DESERET NEWS**

**Salt Lake Telegram**

THE MOUNTAIN WEST'S *first* NEWSPAPER



"There is another aspect of this knowledge, this process of learning which we call revelation, and that is the personal witness which comes to a person."

President Stephen L. Richards of the First Presidency devoted himself to the missionary program and the MIA as an auxiliary that could provide training for missionary service. He too praised the MIA:

"Improvement is the law of life, and mutuality is the true law of association, so that there is embraced within your very name some of the highest and noblest objectives that one could ask for an organization, and I believe from all the reports that have come to me that you are achieving lofty purposes that were held in mind for your great establishment. So I do commend the general, the stake, and the local officers upon the excellent work being done. \* \* \*

"We need hundreds and thousands of replacements (in the missionary service), and I wish that you would be good enough to put before the young people of the Church the opportunity of preparing themselves for these replacements, to go out to help to carry forward and extend the great work which has been accomplished by our missions.

Elder John Longden, Assistant to the Council of the Twelve, expressed his feeling of appreciation for the MIA:

"I am grateful for the Mutual Improvement organization of the Church. We have had a marvelous display, these past few days, as it has been my privilege to visit all of the general sessions and two departmental sessions, to see faithful, devoted 'fellowship.' We had a great example last evening of this, as it was my privilege to attend the glorious music festival—2,128 young people, averaging in age, seventeen, participating in this glorious building under the baton of one individual at one time."

President McKay's final blessing and admonition came like a benediction to the entire June conference proceedings. All who attended went home with his challenging words and his great spirit firing them to do better in leading lives of righteousness themselves and in their positions as officers and teachers and members to bring increased knowledge of the gospel to those who attend MIA.

AUGUST 1957

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## Melchizedek Priesthood

# THE PERSONAL MISSIONARY APPROACH

**B**ROTHER JOHN DOE was an inactive elder. He had been soured on the Church prior to his marriage, and later had married out of the Church. He smoked, drank some, and worked or went fishing on Sundays; he was a gas station operator.

When the presidency of his quorum began to develop their personal missionary approach, they came to his name and wondered how best to handle the matter.

In an effort to win Brother John Doe back again into regular activity, they studied all of the white cards for active men to find one who would best fit into the problem. Finally they came across the name of Robert Jones, who was about the same age as Brother Doe, and whose wife was of a type who might strike up a friendship with Mrs. Doe. They also had a son who was about the same age as a son of John Doe.

The quorum presidency called in Brother Jones and asked if he would be willing to undertake the work. He said that he would, but that he wished to talk with his wife about it inasmuch as she would be involved. He went home and talked with his wife, and they both agreed that they would undertake the assignment.

Brother Jones, however, was fairly new in the town and was not acquainted with John Doe, so that he had the double problem of becoming acquainted in the first place, and then of trying to bring about some Church activity on the part of Brother Doe and his family.

As Brother and Sister Jones talked the matter over, they decided that the best thing to do would be to begin patronizing the service station operated by Brother Doe. So Brother Jones went over to the service station and had his car filled with gas. He appeared merely as another customer and did not introduce himself. He merely ordered the gas. However, in order to impress himself upon Brother Doe, he asked if he would tighten

up the hose connection on his radiator. Afterward he thanked him, paid him for the gasoline, and drove away.

A week later he came back. He still did not introduce himself. He was merely a customer at the gas station. Again, however, to impress himself upon Brother Doe, he thanked Brother Doe for tightening the hose connection, saying that it had not leaked since and that he appreciated the good job.

He continued to buy gas there, coming in about once a week, and by this time the two men were beginning to strike up a casual acquaintanceship.

One day Brother Jones brought the car in quite early and asked if it could be washed and greased and made ready by noon; his wife desired to call for it then to go to an afternoon social. John Doe went into his office and came out with one of the long sheets used for service on a car and said, "And what is the name, please?"

This was the first time Brother Jones had given his name, and he gave it as a customer, not as a visiting Church man. When he gave his name and address, Brother Doe said, "Well, you live quite close here."

Brother Jones replied, "Yes, my home is very convenient to your station."

Brother Doe said that he would have the car ready for Mrs. Jones when she arrived at noon. When Mrs. Jones did arrive, she was dressed in her Sunday best and made a fine appearance. She walked up to Brother Doe and said "How do you do. I'm Mrs. Jones. I have come for our family car."

Brother Doe lifted his hat, acknowledged the introduction, and said, "Yes, your car is ready. I will get it for you."

The car repairs were paid for and Sister Jones drove off. Brother Doe had now met Sister Jones, bringing

her into the picture. There is an important reason for this, which we will mention later.

For some weeks the Jones family continued to patronize the service station and build up a little more than casual friendship. Soon the Fourth of July arrived and Brother Jones and two other men, both active elders, planned a fishing trip for the holiday.

Brother Jones went to see Brother Doe and asked if he would like to go on the fishing trip. He said that three men were going, they'd like to have a fourth, and they'd appreciate it very much if he could join them. Brother Doe accepted, and they all went together on the fishing trip. They had a good time. Religion was not mentioned. It was merely a time of getting together and forging a friendship between Brother Doe and two other active members of the quorum, although Brother Doe did not realize it at the time.

Brother Jones drove his car. He dropped off the other two elders at their homes first as they were returning from the trip, and then as he was taking Brother Doe to his house, he said, "Well, we've had a fine fishing trip," and Brother Doe agreed.

Brother Jones said, "What do you do with your fish?" Brother Doe said, "Oh, I guess we'll eat some and freeze the rest. What do you do with yours?"

Brother Jones replied, "Well, we do not have a deep freeze at our house, so we'll have to eat our fish right away. I've been thinking, how would you and your family like to come over to our house tomorrow night. Let's have a fish fry, and we'll eat up all my fish?"

Brother Doe liked the idea, but insisted that his wife help with the meal. Brother Jones said, "Well, that's all right. Suppose I have my wife call your wife on the phone and they can make whatever arrange-



ments are necessary." Brother Doe thought that would be all right.

When he got home, he told his wife about the proposed fish fry and that Mrs. Jones would call her. Mrs. Doe immediately wanted to know what kind of family the Jones people were; what kind of woman was Mrs. Jones?

Because of the fact that Mrs. Jones had been into the service station for the car, Brother Doe was able to tell his wife something about her, which was very helpful.

The next night the two families got together on a party basis and had a good time. Again, religion was not mentioned. All was on a strictly social basis.

Some weeks later Brother Jones went into the service station and said to Brother Doe, "You know those fellows who were fishing with us on the Fourth of July?" Brother Doe said, "Yes." Brother Jones said, "They and their wives are coming over to our house next Friday for a little party. We'd like very much for you and your wife to come."

The Doe couple accepted, and the following Friday found them in the home of Brother and Sister Jones. Not only were these two active elders and

their wives present, but there were two other couples also. Each of these other active elders was working with a "John Doe" of his own, and they had brought them and their wives with them. Therefore, there were three active couples and three inactive couples at the party.

Again, there was no religion mentioned. It was strictly a house social. They had a good time. The inactive couples discovered that they could have a wonderful evening without smoking or drinking or card playing.

A short time after this when Brother Jones was at the service station, Brother Doe mentioned to him that business was getting very poor. Brother Jones said, "Well, maybe I can help you out with that." Brother Doe said, "How can you—you're already giving me all your business?"

This was Brother Jones' first opportunity to bring in the matter of

the priesthood quorum, so he said, "Well, you see, I belong to an elders' quorum over in the ward near here. I know that all those fellows drive cars; some of them patronize service stations operated by their friends, but I'm sure that others go to service stations just because they are convenient, without any friendship involved. I believe I could get some of those fellows to become regular customers at your station."

This, of course, pleased Brother Doe.

Brother Jones then went back to the quorum president, who was the chairman of the personal welfare committee, and told him of his conversation with Brother Doe. He said it would be wonderful if half a dozen of the men in the quorum who were not going regularly to any one service station could become regular customers at the John Doe service station. This was arranged, with the understanding that each man would go to the station, introduce himself by name, and indicate to John Doe that he was there at the request of Brother Jones and that he was a member of the elders' quorum.

This procedure was carried out and further cemented the relationships between Brother Doe and the friends he had made from the quorum.

A little later Brother Jones came into the service station and told Brother Doe that there was to be another party and that the group which had attended the last party would all attend. He asked if Brother and Sister Doe would like to join. He said, "Of course, we would be glad to go. Is it going to be held at your home again?"

Brother Jones told him that this was going to be a larger group and that it would therefore be held at the meetinghouse. It was a social to be conducted by the quorum to which Brother Jones belonged and to which

(Concluded on page 606)

#### EDITOR'S NOTE

We invite the attention of the Melchizedek Priesthood to Elder Sterling W. Sill's "Leadership Development" series, this month on page 576.



—Three Lions Photo

Engaging in a variety of activities with the family of an indifferent quorum member may be an essential early step in the reactivation program.



# The Presiding

## Study Guide for Ward Teachers

August 1957

### "The Standards of the Church"

**T**HE STANDARDS of the Church are the standards of the gospel of Jesus Christ. The teachings of the Savior when he was on the earth in person and the teachings he has given to the world through the prophets since his crucifixion and resurrection have established the standards of the Church. These standards should be the standards of every member of the Church. How nearly any person comes to living in accordance with these standards determines in large measure how deep-rooted are that person's convictions and understanding of the truths of the gospel.

Church standards include strict honesty in all things—in our personal affairs, in our dealings with our fellow men, in our thoughts and in our actions. Truth and honesty are synonymous. The truths of the gospel of Jesus Christ cannot and do not condone any departure from the standards of honesty.

Under the standards of our Church anything short of sixteen ounces is not a pound; twelve inches are required for a foot; and thirty-six inches, for a yard.

Our moral standards demand strict chastity and personal purity. Impure thoughts and immoral acts are in direct conflict with Church standards. A true Latter-day Saint is clean in thought and action.

Our religious standards demand faith in a Living God, belief in the Savior and in his divine mission, acceptance of Joseph Smith as a prophet of God and his successors as prophets, respect for the priesthood, respect for the commandments of the Lord and the teachings of his servants, respect for the Sabbath day, observance of the law of tithing, observance of the Word of Wisdom, and loyalty to the Church, its institutions, and its leaders.

These standards form the code of living of true Latter-day Saints. The happiest, most satisfied, and most blessed people in all the world are those who live according to these standards which never change. Being based upon truth, they cannot change.

### INTRODUCTION OF STUDY GUIDE FOR SEPTEMBER 1957

#### Thrift

One of the most desirable of virtues is thrift. This quality of character brings happiness and success through self-control. Its opposite brings worry, grief, suffering, and humiliation. Thrift is not miserliness. It is the wise use of money. Every member of the Church should strive for financial independence. Every person should save a part of his income. Saving should parallel earning. Every family should adopt a budget system and then live within that budget.

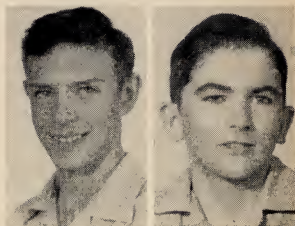
## Sacrament Prayers Should Be Spoken Audibly

**O**NE OF THE most impressive features of partaking of the Sacrament is to hear the words of the prayers spoken clearly and distinctly. When these prayers are audible, we are made more conscious of the covenants we renew by partaking of the Sacrament. We are also more cognizant of the blessings promised to those who keep the Lord's commandments.

Those who are assigned to officiate at the Sacrament table should be instructed to speak with sufficient fullness of voice to be heard by all those having normal hearing.

Since priests are responsible most of the time, and inasmuch as the bishop is president of the priests quorum, he should instruct them in this matter.

## Challenging Records



Jay Eastman (left) is a teacher in the Woodruff Ward, Woodruff Stake. He has a perfect attendance record at priesthood and Sacrament meetings for three and one half years. William Rima (right) is a priest in the same ward and has a perfect record at the same meetings for three years.

### Senior Members

## Desirable Leadership Qualities for Group Advisers

**T**HE FOLLOWING desirable leadership qualities should be cultivated by all who work in the program for senior members of the Aaronic Priesthood.

1. *Faith.* An abiding faith in God, in fellow men, and in self is a quality without which one can hardly attain success in this program.

2. *Unlimited Vision.* The ability to see the end from the beginning, to look beyond the dark clouds of opposition, discouragement, and despair and see the glorious sunshine of accomplishment.

3. *Resourcefulness.* The capacity to make each encountered obstacle a steppingstone to success.

4. *Perseverance.* The ability to keep on, to think always in terms of success, and never to consider the possibility of failure.

5. *Diplomacy.* To know what to say and do and when and how to say and do it is important in dealing with others. This skill in social relations will help you make and hold friends. Tact is a combination of judgment, sincere love, and keen perception.

THE IMPROVEMENT ERA



# Bishopric's Page

## Perfect Record



### CHALLENGING RECORDS

Ross H. Gibson, a priest of the West Weber Ward, North Weber Stake, has achieved a perfect attendance record at priesthood and Sacrament meetings for five years.

## Make Message One of Good Cheer

THE COMPLEX nature of modern civilization exposes us to stress and pressure. Today some of us live in an almost perpetual state of anxiety. Even the farmer who is reputed to live the most tranquil life is now subjected to tensions. Professional men have clients constantly pressing their doors.

Workmen of various skills strive to meet deadlines. Salesmen are assigned high quotas. Discipline is a problem of those who teach a restless brood. Housewives struggling to live within a limited budget are confronted with increasing costs. Add to these the dilemma of radio and television news reports warning of approaching crises. No wonder nerves are frayed and tensed.

With conditions of this nature affecting one or more members of most families, ward teachers should strive to make their visit pleasant and their message reassuring. Fears should be allayed rather than intensified. The gospel is a message of hope. There is much in it for everyone to cherish. It is appropriate to review the blessings that come through obedience.

Ward teachers should pattern their message after that of the Savior, "Be of good cheer."

## Sacrament Service Is Official Meeting For Members

SACRAMENT MEETING is the official worshipping assembly for members of the Church of Jesus Christ of Latter-day Saints. It was instituted in this dispensation by divine law. The Lord was referring to this meeting when he said,

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions to the Most High. (D & C 59:9-10.)

We cannot with impunity disregard this injunction. Every member of the Church who is physically able is under obligation to attend this weekly service. Children, youth, and adults alike should be present at this assembly of the Saints.

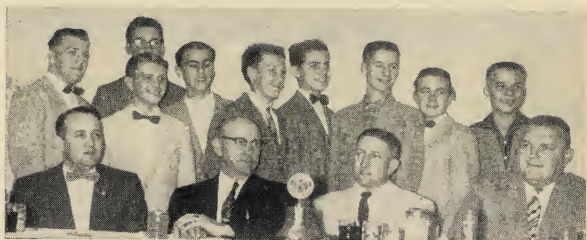
Regular attendance at other Church meetings in no way excuses us from the responsibility of attending Sacrament meeting. If we expect to remain in harmony with the Church,

we must live in obedience to this commandment.

The climax of each Sacrament meeting is the administering of the Sacrament, whereby we partake of the emblems of the body and blood of Jesus Christ in remembrance of the great sacrifice which he made for us. Only through his atoning sacrifice are we redeemed. From the beginning, Christ's Church has pointed to this great event—first, by the establishment of the law of sacrifice in the Mosaic code for the children of Israel, which was a prototype of the sacrifice to be accomplished by the Savior on Calvary; and second, through the institution of the Sacrament by Jesus after his resurrection for the benefit of the members of his Church then and now.

The mandate to attend Sacrament meeting is a commandment with a promise. It is one of the highest points of our worship, and those who steadfastly observe it share in the greatest spiritual blessings bestowed on the faithful.

## Outstanding Teachers Quorum Honored



The North Ogden Kiwanis Club honored the teachers quorum of the North Ogden First Ward, Ben Lomond (Utah) Stake, for outstanding devotion to the Church and for perfect attendance at priesthood and Sacrament meetings for one year. The young men were honored at a special dinner.

Leaders seated on front row, left to right, include, Wilbur H. Berrett, vice-president of Kiwanis and chairman of Church service committee; John Chadwick, vice-president of the club; Reed Campbell, quorum adviser; Wallace Montague, guest speaker.

# Today's Family

EILEEN GIBBONS  
Editor

## Nutrition and Our Senior Citizens

by Hazel Stevens

NUTRITION CONSULTANT UTAH STATE DEPARTMENT OF HEALTH



—Photo by H. Armstrong Roberts

**W**HATEVER YOUR age, you will feel better by eating better. Adequate nutrients in the diet mean greater vigor and zest, greater feelings of happiness and success, and less listlessness and fatigue.

"It's too late to change our food habits now," say some of our senior citizens. "We've been eating this way all our lives. We know we should have done differently, but—"

To this group, we ask: Is it ever too late to make a change if it can mean greater enjoyment from life?

Many recent nutritional studies have been concerned with older adults, and rightly so. In 1954, approximately 50 million Americans, about one-third of the population, were 40 years or over. Of these, 28 million were 55 and over, with the number steadily on the increase. Population projections forecast that America's elders past the age of 55 may number 34 million in 1965 and 41 million in 1975.

Within the past half century, while the US population has doubled, the

number of her citizens over 60 has quadrupled. In Utah, for example, there were 47,735 individuals 65 and over in the 1956 census, approximately 6 percent of the total, and a 117.9 percent increase since 1930!

Life expectancy grows continually longer. In Roman Empire times it was approximately 29 years. Now it is about 69.

Yes, long life is becoming commonplace. But there is little point in prolonging life unless health and mental vigor are also prolonged. Awareness of the nutritional needs of the older folk is essential. Those who have had sixty or more birthdays should take advantage of what is known about their nutritional needs. This knowledge grows continually and assures our senior citizens that if they eat well, they will have greater strength and usefulness, making the longer life forecast for them much happier.

At Michigan State College, Dr. Margaret Ohlson and associates made studies of dietary records kept by older women in good health and older women (same age) who were less healthy. They found a definite relationship between the quality and quantity of food eaten and the vigor and work capacity.

None of us can say that aging is not his concern. It is everybody's business, and although there are still many gaps in knowledge about the aging process, there is mounting evidence of the importance of nutrition and its effect on this process. Many specialists in the field of geriatrics (study of old age and its diseases) affirm that poor nutrition speeds up

THE IMPROVEMENT ERA



the rate of cellular changes and may speed premature symptoms of old age.

Much is said and written about the body's needs in infancy, youth, and early maturity. This is because these needs have been better understood. And we must continue to emphasize good nutrition in the younger years because it has so much to do with our well-being when we are older. E. J. Stieglitz, an authority on the problems of the aged, says, "We are today because of our yesterdays, and the older we are the more yesterdays we have had." The more "yesterdays" of ill health in our youth, the less likely we are to have good health later on. Improved nutrition after forty or sixty cannot possibly repair all the damage incurred by deficiencies before that age.

**J**UST AS STUDIES among school-age children show many of their diets to be lacking in nutrients, investigators have indicated that the diets of many oldsters also need improvement. Nutritionists are making continually greater efforts to reach the grandfathers and grandmothers, and those in charge of their care, with information on their nutritional needs. Meanwhile, research continues.

Diets of a group of 65-year-plus men and women in Boston living in a low to moderate economic area were studied and found short, especially in calories, calcium, riboflavin, iron, and ascorbic acid. And in New York City, as a result of further study, low income persons 60-years-plus were rated low in all nutrients studied. Studies show that many of these low-income persons get their needed calories, but from nonessential foods instead of essential foods. They therefore suffer from protein, mineral, and vitamin deficiencies.

Although some older folk living alone are unable to buy all the essential foods, most of them could with guidance in selection and preparation improve their diets, without increased income.

Complete information on the dietary requirements for later life is not available because there are many questions about specific needs still unanswered. However, the Food and Nutrition Board National Research Council's recommended daily dietary allowances, in 1953, are helpful. (See following page.)

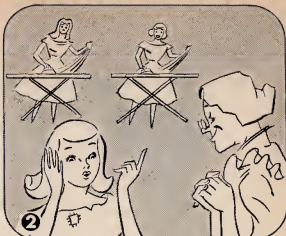
You will note in this chart that the caloric requirement is less as age ad-

(Continued on following page)

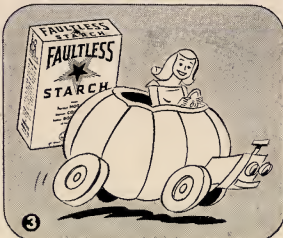
## Cinderella

### And the Magic Starch ① (Faultless Version)

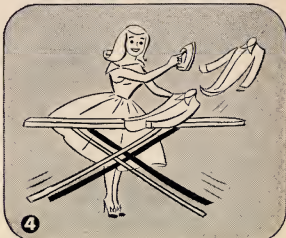
Once upon a time there lived a lovely girl named Cinderella. She was beautiful—but ironing day left poor Cindy frayed to a frazzle. Now her sisters didn't have nearly as much trouble...



... when they ironed. So Cindy asked her mother, "Mom, how come?" And her mother said, "Child, use hot Faultless Starch! It makes ironing a whole lot easier—quicker, too!"



Well, Cindy scooted off to the grocery store and got a big box of Faultless Starch. And when she got home, she found out hot Faultless Starch takes only 20 extra seconds to make, but...



... hot Faultless Starch saves 20 minutes or more of ironing time—and that's where time counts! You see, hot starch penetrates—goes in, not on the fabric, the way cold starch does!



Now Cindy knows how easy ironing can be. She finishes all of her ironing so quickly, and feels so good she has plenty of time to put on her pretty little glass slippers and go to the ball!



If you'd like to save 20 minutes or more of ironing time, use hot Faultless Starch—Blued and Perfumed, or regular white. You'll find hot Faultless Starch is the easiest starch to iron.



**P.S.** Clothes look "just-ironed" longer, too, when you use hot Faultless Starch. You'll not only feel less tired after ironing with Faultless, but you'll take a new pride in your family's appearance, when you switch to hot Faultless Starch. Try it. You'll see!

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## Nutrition and Our Senior Citizens

(Continued from preceding page)

vances, but that other requirements are approximately the same. The caloric allowance of course must be adjusted to individual needs, as determined by weight. Caloric requirements may also be influenced by the physical condition of the individual and by the fact that the ability of the body to utilize what it receives varies with individuals and usually lessens with age.

As people grow older, and fewer calories are needed, overweight becomes a real hazard. Heart disease, the leading cause of death in America, favors the overweight. The overweight are more likely to have diabetes than others. They tire more quickly because carrying extra pounds requires extra effort, and their bodies wear out faster.

Adequate protein, right in quantity and quality, is extremely important in later years. (Some studies indicate that more protein is needed when calories are restricted in a reducing diet.) A protein deficiency may cause anemia, weakness and fatigue, edema, and possibly is important in susceptibility to infection and disease. One study of 577 healthy individuals over 50 years of age showed their hemoglobin levels to be directly correlated with their dietary protein and iron intake. (The 65 gram recommended daily protein allowance for men is based on a weight of 143 pounds, and the 55 gram allowance for women on 121 pounds.)

Calcium and iron are vital to the aged. Many senior citizens rate low in these minerals not only because of low intake but also poor utilization. Loss of calcium may lead to osteoporosis and serious fragility of bones. Lowered gastric acidity and decrease in digestive enzymes, as a person ages, may interfere with calcium absorption. These reasons may justify the increase of daily calcium intake from .8 (see chart) to one gram or more.

Vitamins are always important in

the maintenance of body functioning and general health. And water, while not generally classed as a food, is essential to good elimination and general well-being.

How easy it would be to blame tiredness, chronic illness, and even mental depression on aging, when poor nutrition was really to blame!

**WHAT ABOUT** body changes that occur with age? Some studies indicate that as age advances the fat content of the body increases, which change is accompanied by a gradual decrease in water content. Other changes, such as the following, are also common and can affect the body nutritionally:

Basal metabolism change, lowering of tolerance to environmental temperatures, lessened physical activity, lessened circulatory efficiency, decreased nutrient utilization in tissues, impaired excretion, decrease in gastric juices, and sometimes loss of teeth and other denture problems.

External factors which can greatly influence an older person's nutritional status and eating habits include economic situation, change in income, family surroundings, housing problems, confinement to the house, emotional problems which interfere with comfort and happiness, mental outlook, and habits acquired throughout life.

Older folk may be set in their food habits, following established patterns whether they are poor or not. Assisting them toward more nutritional meals may not be easy, but it is less difficult if we remember certain things:

(1) Variety in eating is always a good rule, especially for those 60-plus years old. The Basic Seven is a good guide, but wise, varied selection in amounts and kinds is also important, as is variety in the way foods are prepared.

(2) Mealtime for the older person is frequently a welcome break in his

|       | Age | Calories | Protein<br>gm | Calcium<br>gm | Iron<br>mg | Vita-<br>min A<br>I.U. | Thiamine<br>mg | Ribo-<br>flavin<br>mg | Niacin<br>mg | Ascorbic<br>Acid<br>mg |
|-------|-----|----------|---------------|---------------|------------|------------------------|----------------|-----------------------|--------------|------------------------|
| Women | 25  | 2300     | 55            | 0.8           | 12         | 5000                   | 1.2            | 1.4                   | 12           | 70                     |
|       | 45  | 2100     | 55            | 0.8           | 12         | 5000                   | 1.1            | 1.4                   | 11           | 70                     |
|       | 65  | 1800     | 55            | 0.8           | 12         | 5000                   | 1.0            | 1.4                   | 10           | 70                     |
| Men   | 25  | 3200     | 65            | 0.8           | 12         | 5000                   | 1.6            | 1.6                   | 16           | 75                     |
|       | 45  | 2900     | 65            | 0.8           | 12         | 5000                   | 1.5            | 1.6                   | 15           | 75                     |
|       | 65  | 2600     | 65            | 0.8           | 12         | 5000                   | 1.3            | 1.6                   | 13           | 75                     |



life, and the variety, color, and service associated with it can stimulate an appetite.

(3) Individual consideration, where possible, usually makes an older person happy.

(4) A refusal to eat or criticism of food is often a means of showing hurt feelings or emotional upset.

(5) If older people are weak, bedridden, or in poor physical condition, their food should be easy to handle and consume, tasty and attractive.

(6) Sweets and rich desserts are often preferred by older folk, as they are a reminder of past pleasures; thus kind persuasion is needed to encourage the eating of essential foods.

#### A Suggested Daily Food Plan

(A guide in planning diets to meet the needs of groups or individuals should be interpreted as a desirable goal rather than a definite requirement.)

**Milk**—At least one pint daily (whole milk, skim milk, or buttermilk). Use plain, in milk beverages, and also in cooking.

**Eggs**—One daily. At least five weekly. Use alone and in cookery.

**Meats, fish, or poultry**—At least one serving daily (3-4 oz.); frequently two small servings. Substitutions should be either cheese, dried peas, dried beans, or lentils.

**Fruits**—Two or more servings daily. Be sure one of these is rich in ascorbic acid (vitamin C), found in such foods as citrus fruits or tomatoes.

**Vegetables**—Two or three servings. Select both green leafy and yellow types.

**Breads and cereals**—The amount will vary with activity and individual need. Use whole grain or enriched bread.

**Fats**—Use in moderation. About one-half pound a person a week is an average amount, but some older folk may need to curtail fat intake.

**Sweets**—Not necessary, but in moderate amounts in simple desserts should not be harmful unless physician instructs otherwise.

#### Sample Menus Suited to the Senior Citizen

Note in these menus that ease of handling, shapes, colors, and textures are important.

(Concluded on following page)

## Ice Cream At Its Sundae Best!



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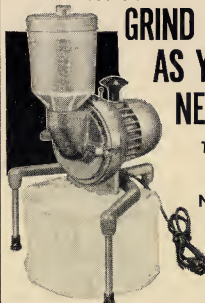
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Last year, for instance, some \$1,150,236 in eggs were purchased from Utah farms and \$233,170 from Idaho farms. That would make a \$1,383,406 omelet and a substantial factor in solving the egg problems of the two states.

In addition, Safeway has wholeheartedly participated in the various promotions to increase the local use and sale of eggs.

**SAFeway IS A FRIEND  
OF THE FAMILY . . . AND  
A FRIEND OF THE  
FARMER**



(Concluded from preceding page)

#### SPRING

Grapefruit, fresh or canned  
French toast with egg omelet  
Milk

Buttered beets and beet greens  
Fruit and cottage cheese salad  
Whole wheat bread and butter  
Milk

Creamed tuna on toast  
Hot stewed tomatoes  
Applesauce

#### SUMMER

Frozen orange juice  
Cheese omelet  
Toast  
Milk

Baked fish  
Buttered peas  
Mashed, whipped carrots  
Corn bread, buttered  
Corn flakes with berries and top milk  
Milk

Vegetable plate—  
green beans  
fresh tomatoes  
buttered carrots  
cheese wedges  
cold meat  
Bread and butter  
Apricots, canned or fresh

#### FALL

Cantaloup sections  
Cooked oatmeal in milk  
Top milk  
Toast

Roast beef  
Brown gravy  
Steamed or baked rice  
Buttered zucchini  
Enriched bread and butter  
Chilled custard  
Milk

Creamed eggs on toast  
Sliced or diced tomatoes  
Fresh peaches  
Hot milk beverage

#### WINTER

Sliced bananas in orange juice  
Poached egg  
Toast  
Hot milk  
Salmon loaf  
Escalloped potatoes  
Green beans  
Whole wheat bread and butter  
Milk  
Canned peaches

Cream of tomato soup  
Cheese sandwich

or  
Navy bean soup with toast  
Jello with fruit

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The following useful materials are  
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*Eating Is Fun for Older People*,  
American Dietetic Association, 620  
North Michigan Avenue, Chicago,  
Illinois, 25 cents; *Group Feeding of  
the Aged*, Evaporated Milk Associa-  
tion, 307 North Michigan Avenue,  
Chicago, Illinois; *Food Guide for  
Older Folks*, Home & Garden Bulletin  
#17, U. S. Department of Agricul-  
ture, 5 cents.

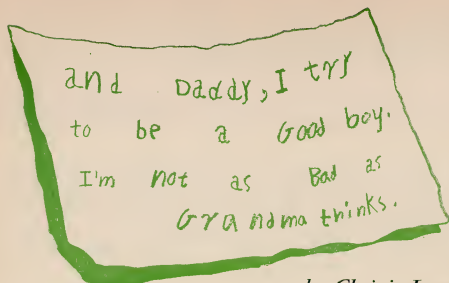
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THE IMPROVEMENT ERA



# Better Than We Think



by Christie Lund Coles

WORDS ARE POWERFUL THINGS, WHICH MAY BUILD UP OR DESTROY A CHILD'S IMPRESSIONABLE SPIRIT.

**I**N GOING through my late father's effects I came across the first letter he ever wrote to his father. It was printed in a boyish, penciled scrawl—and with great care. Among the few things he said was a remark that hit me rather forcibly. He said, "I try to be a good boy. I am not as bad as Grandma thinks."

I thought of his sensitive, gentle nature and how it must have hurt him to have his old and ailing grandmother (who could not even speak his tongue) think he was in any way a "bad boy."

I remembered my mother telling me of a frustrated, old maid aunt who was unkind to her; who, when my mother brought home a certificate for being the outstanding student in her class, snatched it from her saying, "You don't deserve any credit for this!" How it must have hurt her strangely proud, yet forthright nature, a nature that needed praise and understanding.

And I thought of another little boy who wouldn't come into the house where I was visiting. When I went out and asked him why, he said that his parents had told him he would just act stupid if he came in.

Nearly every day, we see parents and relatives who hurt and belittle children, who speak disparagingly of them in their presence. It makes one's heart cringe, and one wants to put a protective arm around them, almost a silence so that they cannot hear, cannot know that those whom

they love and need can be inconsiderate.

It is so easy to lash out, to take our frustrations about other things out upon the only ones not capable of fighting back. We are sure children will forget and forgive. We do not know how deeply damaging our words can be. Any psychiatrist's casebook is full of happenings that seemed simple at the time but did almost irreparable harm.

A child may assure himself and others, "I am not as bad as she thinks," although within himself the doubt may take root, and he may eventually reach the point where he will defiantly strive to be that bad, unconsciously trying to strike back.

A woman told me how many years she had suffered because once her mother said, unthinkingly, "You're not worth your salt." Every individual could tell you something similar. But the lucky ones are those who remember, who talk about it. The unfortunate ones are those who are hurt so deeply that they hide even the memory of it and eventually it comes out in illness or maladjustment.

Words are things, powerful things, to build or destroy the pliable stuff of a child's impressionable little spirit.

While there is still time, give your child love, give him faith in himself instead of distrust, let him not carry the defensive, heartbreaking thought, "I am not as bad as she thinks."

For every child is innately better than we know, much better than we think.

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## What are fathers for? . . .

Richard L. Evans

IN WRITING to the question "What Are Fathers Made Of?"<sup>1</sup> Paul Harvey has given us some delightful pictures and impressions: When school grades are not "so good as he thinks they should be," "He scolds his son . . . though he knows it's the teacher's fault."<sup>2</sup> "Fathers grow old faster than people."<sup>3</sup> Fathers can't cry, "While mothers can cry where it shows."<sup>4</sup> "Fathers are what give daughters away to other men who are not nearly good enough . . . so they can have grandchildren that are smarter than anybody's."<sup>5</sup> Our compliments to Paul Harvey for some memorable impressions of what fathers are made of. And now to another question, with some thoughts of ours on "What are fathers for?" First of all fathers are for giving a name and a heritage to their children—clean and honorable. Fathers are for long, hard work, mostly their own kind of work; for not being home so much as mothers; for seeming to be pretty busy—and for trying to give their children things that fathers never had. Fathers are for talking with, for encouraging, for putting arms around; for understanding mistakes, but not condoning them; for disciplining when needed, then loving all the more; for being strong and forceful, and for being tender and gentle. Fathers are something that mothers choose for us to be our fathers; for us to bear their names; for us to carry the imprint of all that they are. And if mothers are wise mothers, they will choose for us the kind of fathers who share with them a common background and belief, so that each won't teach us different things, so there won't be conflict and confusion, so that children and families and hearts and homes won't be pulled apart. Somehow, we expect mothers and fathers to be wise enough to know this before they choose each other to be our mothers and fathers, so that in loving and being loyal to them both, we won't be pulled apart. There is so much that fathers are for: to love us, to listen to, to keep our confidences; to help to plan our purposes; to help to make them possible—and for being loved, and for being shown a warm and wonderful appreciation. (From our earliest years we remember praying to a kind Father in heaven, who loves his children, who made us in his image, who wants only to give us happiness.) Another thing that fathers are for is not just for now, but something we were meant to belong to—all of us—always and forever. All this is what fathers are for—and so much more unmentioned.

*"The Spoken Word"* FROM TEMPLE SQUARE  
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING  
SYSTEM, JUNE 16, 1957

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<sup>1</sup>Paul Harvey, *Remember These Things: "What Are Fathers Made Of?"*, published by The Heritage Foundation, Inc.



## Memories

(Concluded from page 582)

On the fourth day there was a parade of counties. Each county of the state was represented by a float depicting its products and achievements. Eight brass bands participated, the smallest and noisiest of them all being the Davis County band. The incomparable Lorenzo Schofield was bandmaster, and Charles O. Rollins, drum major. There were field sports at Becks', fireworks at Saltair and Lagoon, entertainment by a company of Arabs, who gave a spectacular performance, and dancing.

The fifth day, July 24, 1897, the fiftieth anniversary of the arrival of the pioneers in the valley, a glorious parade was the crowning feature of the jubilee celebration. The newspaper report said it eclipsed in length, beauty, and diversity any parade ever given west of the Mississippi. At 8:30 p.m. there was a spectacular display of fireworks on Capitol Hill. There were also bicycle races at Becks', baseball at Fort Douglas, Arab entertainers at Saltair, and boating and dancing at Calder's Park.

## Handy Hints

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If you need to repair a hole in a sheer curtain, cover the hole with white paper, and with the sewing machine stitch back and forth over the area a number of times. Simply launder the curtain to dissolve the paper.—Mrs. I. B., Marquette, Michigan.

If you are interrupted by the ringing of the doorbell or the telephone while frosting a cake, cover your bowl with a damp cloth and the frosting will not harden.—Mrs. E. M., Lansing, Mich.

Kerosene will soften boots and shoes that have been hardened by water, and will render them as pliable as new.—Mrs. M. M., New York, New York.

Are your favorite vases dull? Rub them with a piece of flannel on which you have poured a bit of floor wax.—Mrs. N. W., Los Angeles, Calif.

When frosting cookies and cup cakes for children, use a small paint brush to decorate. This saves frosting as well as time and helps do a neat job.—Mrs. S. M., Rexburg, Idaho.



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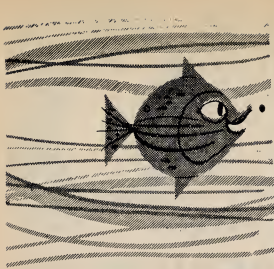
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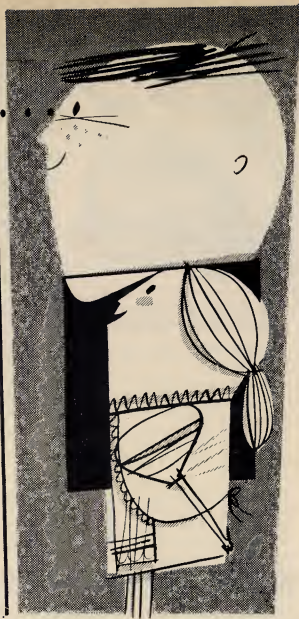
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## The Kingdom of God and The Kingdom of Heaven

(Concluded from page 559)

"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, the kingdom of God cometh not with observation:

"Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."<sup>11</sup>

This should be "the kingdom of God is among you." This is the marginal reading in most copies of the Bible and this is the interpretation the Prophet Joseph Smith has placed upon it. The kingdom of God was among them from the time John went forth proclaiming the coming of Jesus Christ and baptizing for the remission of sins.

The Lord made it clear to Nicodemus that the kingdom of God, his church, did not come by observation, but by revelation through the Holy Ghost. A man must be born of the water and also of the Spirit before he can enter that kingdom. That means that he must be baptized and receive the laying on of hands for the gift of the Holy Ghost, for this is the door by which we enter that kingdom. Without the guidance and inspiration given of the Spirit, men fail even to see that kingdom. It seems a strange thing, when the principles of the gospel are so plain, that so many cannot see the truth and remain with the false teachings and traditions of the world.

"Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth.

"Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God mayest be glorified in heaven so on earth, that thine enemies may be subdued; for thine is the honor, power and glory, forever and ever. Amen."<sup>12</sup>

*Joseph Fielding Smith*

<sup>11</sup>Luke 17:20-21.  
<sup>12</sup>D & C 65:5-6.



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# Marriage—duty—and the ideal of enduring

Richard L. Evans

WE HAVE come through another season of commencement, and another season of many marriages, and have been retaught—or should have been—a profound lesson of life: that every ending is but a beginning. In considering the beginning of many marriages, earnestly we could wish that all of these very beautiful beginnings would be dedicated to the ideal of enduring, always and forever. Let us suppose—and we have a right to suppose—that each marriage is in the first place, made in good faith, with enough love and respect, and other real and solid reasons, to assume that it was meant to be a lasting contract and commitment. The sacredness of the marriage covenant suggests no semblance or shadow of separation. But what happens to cause two people who have solemnly and sacredly given themselves to each other, then to pull apart—or later even to pull their children apart—what disillusionment and delinquency, with heartbreaks and hardships? No one ever said truly and no one ever promised truly that marriage would be all moonlight and music. There are problems and sacrifices, and self-denial and difficulties and duty—and adjustments that all of us must meet, that all of us must make. And a marriage, once it is made, is no time for a letdown in life, but for a greater kind of kindness and consideration and courtesy. No marriage can safely be subjected to neglect. No marriage should be subjected to unkindness, or sarcasm, or ridicule, or any act of inconsideration. And finally let's not leave the subject without saying something about duty: Duty seems to have become an unpopular word, partly perhaps because of the pursuit of personal pleasure. But it is a duty to pay a debt, and the law enforces it. It is a duty to live up to a contract, and the law enforces it. And it is a duty to make marriage work—and in doing so one cannot consider himself only, nor the present only. He must consider the total effect of what he does—on himself, on children, on everyone—into the farthest reaches of the future. And when two people enter into this sacred covenant and contract, they had better order their lives to find pleasure in doing their duty. (Anyone who has lost the capacity to find pleasure in his duty has lost much in life.) To you who are beginning—and to you who are well along the journey: Having accepted a sacred obligation before God and men, with solemn and sacred covenants and commitments—then live and love and work with a sincerity of soul, with prayerfulness and cleanliness, with high character and kindliness, with good morals and good manners—and make of marriage a dedicated career of sweet and solid and satisfying accomplishment, always and forever.

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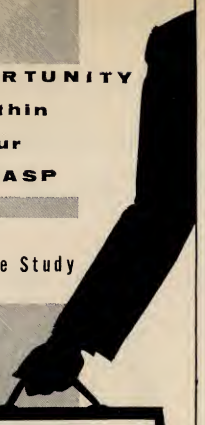
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## The Personal Missionary Approach

(Concluded from page 593)

these men who were now buying gasoline from Brother Doe also belonged. It was arranged that the entire group which had been at the Jones party would go in two cars together and attend the quorum party as a group.

When they arrived at the party, the reception committee included some of the men who were buying the gasoline. Immediately the service station operator felt at home.

Later Brother Jones asked his son if the son of Brother John Doe was an active Boy Scout. The boy said, "No." Brother Jones asked his son to interest the son of John Doe in scouting and try to get him enrolled in the troop. This was done, much to the enjoyment of the son of John Doe.

One day while getting some gasoline, Brother Jones mentioned to Brother Doe that the boys seemed to be enjoying each other greatly at the Boy Scout troop meetings. Then he said, "You know, I like to go with my boy as much as I can. I wonder if there isn't some way that we could get closer to our boys, inasmuch as they'll be going hiking during the summer."

Brother Doe said that he would like to keep rather close to his boy in this outdoor activity also, if that were possible.

Brother Jones then asked Brother Doe if he would be interested in being on the Scout troop committee in case there was an opening. Brother Doe indicated his willingness.

Brother Jones then went to the MIA officials, told them of the situation, and asked if they could use two more men on the troop committee. They indicated that they would be glad to have them, so Brother Jones went back to Brother Doe and explained that there was a possibility of their working together on the troop committee, and thus they would

be close to their boys. Brother Doe accepted the invitation. This was his first Church appointment.

During the autumn, arrangements were being made by the ward Relief Society for their opening social. Sister Jones was on the music committee and had arranged for a trio to sing. She asked the Relief Society president's permission to invite Sister John Doe to be the accompanist for the trio. Sister Doe therefore was brought in as an accompanist for the trio, and thus she became acquainted with the other women in the group. When the day came for the opening social, she performed very well, and a number of people congratulated her greatly warming up her feeling toward the group.

A short time after that two of the women stake missionaries who were appointed to that area called at the home of Sister Doe. Their introduction at the door was a congratulatory reference to the excellent manner in which Sister Doe had played the selections for the Relief Society. Sister Doe was pleased and invited them in. After they had talked about the Relief Society social for a while and had asked Sister Doe to play them a number or two on the piano, they said, "We thought that inasmuch as we were passing this way that we would like to drop in and see you. Possibly you would like to know a little about our work as missionaries."

Sister Doe said that she would be willing to hear. The missionaries took out their flannelboard presenting the first lesson in the missionary plan. They did the work so well that Sister Doe was interested and asked them to come back.

From then on the entire family became interested and active in the Church, and eventually Sister Doe was baptized. This brought a new spiritual life to the whole family.

## Gown in the Attic

(Continued from page 581)

"No one?"

"I've selected you, Aunt Priscilla."

I won't try to describe how Aunt Priscilla looked that day up there in the attic with that gown on. I guess only society reporters can do such as that. I'll say that I don't believe anybody's eyes and face ever

glowed as Aunt Priscilla's did. I think she must have stood still for five solid minutes in front of that old wardrobe mirror.

There isn't much more to tell, but I'm happy to report that, although this took place quite some time ago, Aunt Priscilla is still very much alive

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and kicking; in fact, she never looked better. And once in a while, when she does seem to slip a little, when she looks kind of wan and not herself, I'll ask her please to put on the wedding gown again. I give her a few minutes, and then I follow her up to the attic, and there she is, all dressed in white, her face flushed and her eyes sparkling away, and I know that she has come to life all over again.

## These Times

(Concluded from page 546)

London of banning atomic tests under conditions of international inspection.

6. A new revival of interest in Nationalist China, and Chiang Kai-shek's situation on Formosa, was evident in the United States. It was suggested that here was perhaps the only regime in the world that had tried "coexistence" with the USSR (not once but twice) and had still retained its independence (despite enormous loss of all its territory save Formosa).

7. There was announcement of US plans to withdraw its forces from Japan. However, this could strengthen the US and the general anti-communist position in Asia. In the meantime, there was no American disposition to withdraw its 7th Fleet from the Formosa Straits, its great bases on Okinawa, nor its positions in South Korea.

8. At home, the Congress responded to President Eisenhower's appeals and enacted his foreign-military-economic aid proposals, symbolizing additional US determination to stand fast in current overseas programs of mutual assistance.

9. The US public gained an intimate view of the Soviet leader, Nikita Khrushchev, in a remarkable television interview arranged and carried by CBS. He looked, acted, and talked like a normal, intelligent human being. But American public opinion did not go through the sentimental or emotional gyrations that could have been expected. Instead, the impression seemed to be that of simple fact: Khrushchev had appeared on TV on a Sunday afternoon. Americans seemed content to weigh the fact and put it in their heads for future use. Very few viewers "bought" anything.

10. There is hope that Americans are no longer looking for panaceas, for escapes from reality. Khrushchev's TV appearance was firm reminder that reality is with us. Thus disarmament may be carefully approached as one means, along a very wide front, to achieve a more durable system of adjusting existing tensions.

AUGUST 1957

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Lack of pep is often mistaken for patience.

—Frank McKinney Hubbard

♦ ♦ ♦

If a man could have half his wishes, he would double his troubles.—Benjamin Franklin.

♦ ♦ ♦

You needn't worry about a revolution in this country. It takes mass hate of superiors to foment a revolution, and where can you find even one American who thinks he has superiors?

♦ ♦ ♦

We do not know what to do with this short life, yet we want another which will be eternal.—Anatole France.

# the last word

It was as helpful as throwing a drowning man both ends of a rope.

—Arthur (Bugs) Baer

♦ ♦ ♦

I don't think much of a man who is not wiser today than he was yesterday.

—Abraham Lincoln

There is hardly anything in the world that some man cannot make a little worse and sell a little cheaper.—John Ruskin.

♦ ♦ ♦

Who dares to teach must never cease to learn.—Inscription over entrance of New Jersey Teachers' College, Newark.

♦ ♦ ♦

The trouble with many people in trying times is that they stop trying.

♦ ♦ ♦

You never know what you can do without until you try.

—Franklin Pierce Adams

♦ ♦ ♦

Money often costs too much.

—Emerson

♦ ♦ ♦

Panting and perspiring, two men on a tandem bicycle at last reached the top of a steep hill.

"That was a steep climb," said the first, breathing heavily.

"It surely was," said the other. "If I hadn't kept the brake on, we should have gone backward."



♦ ♦ ♦

If you could display your mind,

To sell it, from a rack;

Would others buy it from you,

Or look it over

Then put it back?

♦ ♦ ♦

We have committed the Golden Rule to memory; let us now commit it to life.

—Edwin Markham

♦ ♦ ♦

The reason why worry kills more people than work is that more people worry than work.

—Robert Frost

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# A Letter of Thanks

by Arlene Teeple

Dear Friend,

Tonight is my wedding night, and I'm the happiest girl in the world; not just because I'm married to the most terrific fellow imaginable, but because he's mine for eternity, thanks to you.

Perhaps you won't remember, but I know you'll care, because you must have been that kind of person. I don't know who you were or which role in my life you played. Whether you were my patriarch or bishop, my Sunday School, Mutual, or Primary teacher, or just a very wise friend, I know not. But I do know, you were the person who first planted the idea of temple marriage in my head. You were the person who cautioned me never to accept the proposal of a man who wasn't worthy or didn't want to marry in the temple.

I thought of you often through the years, but never as much as today when I left the temple grounds. I remembered your advice and was thankful my mind and heart had heeded it. I thanked God for you and your wisdom. To you, my unknown friend, I owe my lifetime of happiness; my eternity of joy.

## WHO WALKED WITH HIM

By Mabel Law Atkinson

THE Master's hands held our world in place.

The soft caress of his gentle face,  
The quiet peace of his calm embrace  
Made a shrine of our childhood home.  
We heard his voice in the lark's glad note,  
That curved on the breeze from the south-  
wind's throat,

In the laughing river's lyrical rote,  
And sang with the singing loam—  
Our father who walked with him each day  
Bade us to know him along our way.



## So easy! 50% more jam ...and fresher flavor

because you boil only 1 minute with **SURE-JELL** or **CERTO**!



**Recipe:** perfect homemade peach jam. Peel, pit and crush 3 lbs. fully ripe peaches. Mix 4 cups prepared fruit in very large saucepan with 1 box **Sure-Jell**. (Or use liquid **Certo**—recipe on bottle.) Stir over high heat until mixture comes to hard boil.



**Stir in 5 cups sugar at once.** Bring to full rolling boil. Boil hard for 1 minute only, stirring constantly. This short boiling time means less juice boils away—so you get up to 50% higher yield, and the flavor comes through fresher—with **Sure-Jell** or **Certo**!



**Remove from heat**, then alternately stir and skim off foam for 5 minutes. Ladle into glasses. Paraffin at once. Yield: 9 medium glasses, for mere pennies a glass! And you're sure of perfect results with either powdered **Sure-Jell** or liquid **Certo**!

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## HAPPY FAMILIES DO THINGS TOGETHER

'Round-and-'round and up-and-down . . . makes you dizzy just watching, doesn't it? This feeling can be fun during an occasional visit to the amusement park, but . . .

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